A HYVE FVLL of Hunnye:

Contayning the Firſte Booke of *MOSES*, called GENESIS.

TVRNED INTO ENGLISH Meetre, by VVilliam Hunnis, one *of the Gent. of her Maieſties Chappel,* and Maiſter to the Children *of the ſame.*

Scene and allowed, according to the Order appointed.

IMPRINTED at London in Fleetſtreete, neere vnto Sainct Dunſtanes Church, by *Thomas Marsh.*

1578.

Cum Priuilegio.



15 78.

Park

TO THE RIGHT HONO-rable and his singuler good Lord, the Lorde Robert Dudley, Earle of Leycester, Baron of Denbigh, Knight of the most Noble Order of the Garter, Maister of the Queenes Maiesties Horse, and one of her Highnesse moste Honorable priuye Counsell,

William Hunnis wysheth encrease of Honor, Health, and Dignitie, vnto the vvill & pleasure of the most Almightie.

(**)

ROBERT

Remembring how a Persian poore presented to his King,
Of water cleare in homely handes from out the sprouting Spring:
Because the King wel vnderstood, how Zeale in Gyuers thought,
Exceeded far the simple Gift, the seelie Geeuer brought:
Receiued it in gracious part, and thankeful was therfore,
That such as greater Gyfts did gyue, of I thāks deseru'd no more.

LESTER

Likewise (my Lord) with this poore gift your Honor I present:
Example of the Persian Prince, I trust shal moue content.
Your Honors Bountie towardes mee, more then I heere confesse,
Compelleth mee in humble sort my duetie to expresse.
Esteeme therfore (my Right good Lord) the valour of the mynd:
So as the Geeuer shal deserue your Fauour for to fynde.
The Lord of Lords and King of Kings, vnder whose might we be,
Encrease your Honor & your health, good dayes and yeres to see
Remember yet among the rest, that Death wyl haue his fee.

Your good Lordshipps to commaund,

W. Hunnis.

To the friendlye
Reader.

W VVhat Deede is done, or VVorke wel wrought,
but some thereat repyne?
I It is Reward to better sort,
the lesse of Care is myne.
LL Looke not for fyled VVordes and Termes,
nor Phraze that Poetes chuse:
I It is forbidden in this VVoorke,
as thing not meete to vse.
A A Saphyre right no colour craues
to set it foorth, you know:
M More baser Gold, more plainly set,
more fresh the Gemme doth show.

H Heere haue I set (but not in Gold)
a Rich and Precious Stone:
V Vnskilful though the same be wrought,
my Payne yet thinke vpon.
N Not Payne so much, as my Desire
the better sort to please:
N Nought els I craue, but your good wyl,
these Labours myne to ease.
I In setting of this Pearle of Price
wherein I do offend:
S Such faultes correct, as you them fynde,
and show your selfe a Frende.

The



THe Hyue doth Houſe the harmeleſſe Bee,
That Hony ſweete doth make:
Whoſe little Limmes with Laboures longe,
Still ſtreyneth for our ſake.
Let vs likewyſe learne of this Beaſt,
Each one in his Degree,
To Sucke the Sappe of Sacred Woorde,
That Heauen owre Hyue may bee.

T. N. In the Commendation of this *his Frendes Trauayle.*

IN Pryme of Youth, thy pleasaunt Penne depainct *Sonets* svveete,
Delightfull to the greedy Eare, for Youthfull humour meete.
Therein appeer'de thy pregnaunt VVit, and store of Fyled Phraze,
Enough t'astonne the doltishe Drone, and lumpishe Loute amaze.
Thy *Enterludes*, thy gallaunt *Layes*, thy *Rond'letts*, and thy *Songes*,
Thy *Nosegay*, and thy *VVydowes Myte* vvith that thereto belonges,
VVith other Fancies of thy Forge, vvell hammered by Skill,
Declares vvhat Meale of fineſt Graine thou grindeſt in thy *Mill*.
By vvhich vvee eäsly knovve thy Veine, and by that Pittaunce finde,
VVhat golden Giftes lodge in thy Breaſt, and Aumbry of thy Minde.
VVee ſee thy Nature link'te to Arte, thy Heart to Learninges Lavve:
As vvho doth not a Lion knovve, if hee but ſee his Pavve?
Deſcendinge then in riper Yeares to Stuffe of further rearhe,
Thy ſchooled Quill, by deeper ſkill did grauer matters teache.
And novv to knit a perfect knot: In VVinter of thine Age,
Sutch Argument thou choſen haſt for this thy Style full ſage,
As farre ſurmountes the reſidue (though al in pith excell)
And makes thy frendes to loye thereat, but Foes vvith ſpight to ſvvell.
This VVorke I meane of Sacred lore, this hault Philoſophye,
VVhich through thy paine and ſtayed Braine, vve heere beholde, and ſee,
In curraunt meeter, roundlie couche, and ſoundly taught vvithall
As they vvhich Text vvith Verſe conferre, full ſoone acknovvledge shal.
Great thankes (no doubt) thou haſt deſeru'de of all that thyrſt for grace,
Syth thus thou Minced haſt the Foode, vvhich Goodmen al embrace.
The holy Ghoſt, from vvhom thou dooſt this Heauenly Honnie Sucke,
Direct thy Minde, and to thy Penne alotte moſt happy Lucke.

Thomas Nevvton.

THE ARGVMENT of this Booke.

THus muteh in Summe this present Woorke
of Moyses doth declare,
That God the Worlde, and Frame of thinges
which therein formed are,
Of nothinge did create and make:
and how hee placed Man,
This Tabernacle to behold,
and wondrous Workes to shamne:
Who bewinge these his gracious Giftes,
should praise his holy Name,
And Magnifie him Day and Night,
entirely for the same,
But Man forgettinge quighte himselfe,
and God that Rules on hye:
Committed Sinne, displeased God,
and stumbled wittingilye.
Who through his Disobedience
enthrald himselfe in Woe,
And fell from God, from whom to him
so many Giftes did flowe.
This notwithstandinge, God our Lord
for his great Goodnesse sake,
Did him to Life restore agayne,
and vnto Mercy take.
And him confirmed in the same,
by Christ the promist Seede:
By whom, her Sathan, banquish shoulde,
Death, Hell, and doletull Dreede.

The wicked for perssistinge still
in their most froward wayes,
(Forgettinge Gods great Benefites)
most lewdly spent their Dayes:
Yea, at the last so horribly
they fell from Sinne to Sinne,
Contemninge Preachers to them sent,
their Mindes from Vice to winne,

That

That God, prouoked in his Ire,
(so with his will it stood)
At length did send vpon the Worlde
an Vniuersall Flood.

Assurance also here wee haue,
by proofe before our face,
Of Abraham, of Isaac,
of Jacob, and the Race
Of other zealous Patriarches,
how that his Mercy great
Doth neuer fayle them that be his,
and for his Grace entreate.
But lendes to them his helpinge hand,
in all theyr tyme of neede:
Hee cheereth them, relieueth them,
and aydeth theim with speede.
By Esau, Cain, and Ismaell,
and others of like sorte,
Who ruffled heere in worldly Pompe,
and bare a stately port,
It well appeares, the Church of God
doth not depend, ne staye
On worldly Estimation,
nor Shewes of Tytles gaye.
And by the Fewnesse eke of those,
which haue from tyme to tyme
Him worshipped in Sprite and Truth,
(deuoyd of spotted Cryme)
Wee are to learne, that it doth not
consist in Multitude,
But in the poore despised Flocke:
and thus doth hee conclude:
That Man in Wysedome hys, might bee
confounded euermore,
And that the Name of God alone,
might praised be therefore.

FINIS.

The Contents of the *First Chapter.*

How Heauen & Earth, the Light & Skye
The Sunne & Moone & Starres so hye,
How Beastes & Fowles, how Fishe & Man,
Created was of God, and whan.

The Creation of the World.

The VVorke of the first Daye.



Hen God, which no beginninge had,
The Heauē and Earth gan frame,
And voyde and empty it beheld,
with darkenesse on the same: (bee made,
2 And on þ Waters which

The Spirite, of God moued vpon the face of the Waters.

that then aloft did stand,
And ouerwhelme the Earth so farre,
as yet appear'de no Lande:
3. Then at his woyde, there Light came forth,
deuided from the Shade:
And so the Euenинge and the Morne,
by him one Day was made.

* God sawe that the lighte was good, did call the light, Daye, and the darke, Nighte. The light was made before the Sunne, or Moone was created.

¶ The worke of the Second Daye.

THe Firmament he fram'de and fyxte
Betweene the Waters so,

As part aboue *the same did rest,
the other part * belowe.
5. And gaue a Name thereto, and sayd,
it Heauen * shall called bee:
The Euening, and the Morninge eke
the second Day you see.

*.the vvater in the cloudes.
*.the vvaters of the sea, and Ryuers.
*that is, the Region of the ayer, and all that is aboue vs.

¶ The worke of the Third Day.

The third Day at his holy best,
the Waters vnderneth
Compelled were together goe,
in one place of the Earth.
7. And then the Land appeared dry,
which * Earth was called tho,
And bade it should bringe foorth greene * herbe,
engendringe seede to groe:
8. And fruictfull Trees, of sundry sortes,
that seede might still retayne,
And bringe foorth fruicte, each after kinde
that on the Earth remayne.
9. Thus euery thinge so came to passe,
as God before did say:
The Earth brought Herbe and Tree with fruict,
that still ingender may.

*. God calleth the dry Lande Earth & the gatheringe together of Waters: called he Seas.
* The Earth at the bidding of God brought foorthe Trees, Grasse, and Herbe: and Trees, & herbe brought forth their fruicte, each in their kinde before the Sunne, Moone and Starres vvere created.

¶ The worke of the Fourth Day.

AND that there shoulde a difference bee
betwene the Dayes, and Nightes,
God bade that in the Firmament,
there should bee placed * Lightes:

*The Lightes, are the Sunne, Moone, and Starres.

11. Which should remayne from time to tyme
appoynted Signes to bee:
As Day from Day, and Yeare from Yeare,
in order as wee see:
12. The Sunne, hee made the Day to rule,
the Moone, the Night to guide:
And shininge Starres in Heauen hee set
whose light doth aye abyde.

¶ The worke of the
Fifte Day.

THis Mighty Maker then gan saye,
let waters nowe forth bring.
Such [a] Creatures as with life may moue,
and Fowle to flye with Winge.
14. Upon the Earth, and in the Face
of Heauen or Starry Skye,
Straight way, both Fishe, and Fowle was made,
in kinde to multiplye.
15. God [b] blessed both, and bade them growe,
the Fishe the Sea to fill:
And feathered Fowle vpon the Earth,
their kinde encreasinge still.

a Both Fish, & Fowle had one beginning wherein wee see that nature geeueth place to Gods will: the one is made to flye, the other to swimme.
b That is, God gaue them power to ẽcrease Chapter. 8. 21.

¶ The worke of the
Sixte Daye.

NOw let the Earth, bringe forth (sayd God)
each liuinge thinge by kinde:
As Cattell, Beast, and worme that creepes,
his power the same assign'de.
17. Thus when God sawe his handy worke
was good, and pleas'de him well:
Let vs make Man like vs, sayd hee,
the rest of all t'excel:

18. To haue the Rule of Fishe, of Foule,
of Catell, and the Earth,
And euery creeping thinge on ground
that lyues and draweth breathe.
19. And in the Image of him selfe
did God * Create him than,
Both Male, and Female, form'd hee them,
but first he made the Man:
20. And ✶ blessed them, the Earth to fill,
their Sex still to renewe:
And gaue them power vpon the Earth.
the same for to subdewe:
21. And sayde, beholde, I haue you * geuen
of euery herbe to eate:
And euery Tree, wherein is fruicte,
likewise to be your Meate:
22. Also to euery Beaste on Earth
and euery Birde that flies:
And creepinge Worme, greene Herbe shall haue,
to feede vpon likewise.
23. All what hee sayd, so came to passe,
and he the same did see
Ech kinde of thinge which hee had made.
was good so for to bee.

*. The creation of Adam. in the fielde of Damasco, who the same day hee was brought into Paradice sinned, and the same day after mydday he was thruste out. Methodius.

*. The propagation of man is the blessing of God. Chapter. 8. 20. and. 9. 1.

*. Gods greate liberalitie to man taketh away al excuses of mans ingratitude.

The Contentes of the *Second Chapter.*

The hallowinge of the Saboth day,
The Flouddes fowre of Paradice gay:
Howe in the same Man had his Seate:
The Tree forbidden hym to eate.

How

How Adam named Creatures all,
How Eue was made, that first did fall,
And how that Mariage did begynne,
Betweene them twayne ere they did sinne.

THus was the *Heauēs, ꝑ Earth, ꝑ Sea,
and Creatures all therein
In sixe Dayes made: and in the seauēth
did God, our God beginne,
2. To *rest from all his Labours done,
and Sanctified the same:
To ber a Day of rest to Man,
therein to prayse his Name.
3. God made each Plaute in Fielde that growth,
Before in Earth it was,
And euery Hearbe before it grewe,
and euery other Grasse.
4. And thus before that any Rayne
vpon the Earth was founde,
Or any man, to haue in vse,
the Tillage of the Ground.
5. A mighty Mist, ascended vp
from of the Earth, and so
Bewatered the Face of all
the Earth, and Ground belowe.
6. Then Man, that of the Earth was made
a liuinge Soule became,
By Breath of Life, that God did breathe,
in Nosethrilles of the Man.
7. And from the first, God planted had,
a *Garden fayre to see:
Wherein hee set, this Man hee made,
the Keeper for to bee.

*. That is the sunne, the mone, the starres and planets.
*. the 7. day dyd God first shew ve mercy. For that hee gaue to man and beast that day rest. vvher as the day before they were damned to perpetual trauell for the sinne of Adam the vvhich mercy vvas the fulfillinge and perfectiō of al his vvorkes: if God had not ended his vvorke, in mer-eye the. 7. day and abated his hard iudgemēt against mākind for Adams sin, his vvorke had not bene complet ne perfit in so much as the pryncipall creature for vvhō he made all thinges vvas lost: for vvhen the finall cause of anythinge fayleth, the vvork is not complet ne perfit.

d. This garden is called paradice and is eſtwarde from Eden and paradice is alſo called Eden. Iſidore. li. 15. Cap. 2.

8. And from the Earth, God made to ſpringe
all fruictfull Trees, ſo plaſte:
As both might well the Eye delight,
and pleaſe the mouthe in taſte.
9. Two trees, amyd this Garden grewe
by power of ſacred ſkill,
The one of Lyfe, the other was
of knowledge, good and ill.

e. Eden ſignifieth, pleaſures.

10. From e Eden went a Ryuer foorth
to moyſt this Garden than,
Which afterward, deuided was
and in foure heades became.

f. Hauilah is a country ioyning to Perſia Eſtwarde and inclyneth towarde the Weſt.

11. And Piſhon, is the firſt of foure.
which round about doth goe
The golden Land of f. Hauilah,
Wher th' Onix Stone doth growe.

g. or Cuſh.

12. The ſecond head, is Gihon cald,
Which compaſſeth throughoute.
The Land of g. Ethiopia,
with water round aboute.

h. or Tigris

13. The third, is named h. Hyddekel
that paſſeth downe alonge

i. or Aſſhyr

The Eaſt, ſide of i. Aſſyria,
Wyth myghty ſtreame and ſtronge

k. or Peràth.

14. And k. Euphrates, the fourth is calde
Whych Fruictfulnes doth showe:
And in the ſame do many Gemmes
and pꝛecious Stones foorthe growe.
15. Almyghty God, this Adam toke
and in this Garden ſet.
The ſame to dꝛeſſe, the ſame to keepe
and of the Fruicte to eate.
16. Of euerp Tree that therein was
God bade him eate his fil,

Except

Except the Tree, that's in the mid'ste,
of Knowledge good, and ill.
17. God sayd, that Day, thou eat'st thereof,
thou for the same shalt Dye,
Therfore see that thou touche it not,
the taste thereof to trye.
18. It is not good (said God) that man
should be alone I see:
I will an helper make to him,
companion his to bee.
19. Out of the ground, did God then make,
ech beast vpon the Earth,
And euery Foule in th'ayre that flyes,
and all that draweth breathe.
20. And God did * bringe all beastes and foules,
to view of Adams Eye,
Which was to see, what kynde of name,
he then would call them by.
21 And Adam, called euery Beast,
and euery Fowle by name,
As wee do vse at this same day,
to nominate the same.
22. In slomber then was Adam cast,
and God a Ribbe did take,
Out from his side, and of the same
a Woman did he make.
And fild the place with Flesh agayne,
and when her did awake:
23. This is (sayd he) Bone of my Bones,
and Flesh of mine, I see:
* Virago shal shee called bee,
as taken out from mee:
24. And for this cause, shal euery one,
his Parentes neare forsake:

And

* The Tree was forbidde Adam before Eue was made

* Or cõpelled theim to presentthemselues vnto Adã. Cap. 1. 9.

*. Shee had that name till God Reproved her for her fault.

And cleaue vnto his Wife alone,
and both one Flesh shall make.
25. Thus were they left in Paradice,
all Nak'de, and vnasham'de:
Because as yet no fact was done,
by them for to bee blam'de.

The Contentes of the Thyrde Chapter.

The Serpent, VVoman doth beguile,
They both, and Man put in Exile.
The subtile Serpent is accurst,
From Paradice, all three are thrust,
And Christe is promist for to come,
To bee the VVorldes Redemption.

But yet *the Serpt fraught with guile,
of subtilty had more,
Then al ỳ Beastes God made on Earth
to Eue, sayd hee, wherefore
2. Hath God forbidden you to eate,
of euery Tree that growes?
Which in this Garden fayre is set,
whose Fruict so trimmely showes?
3. Not so, sayd shee, wee eate the Fruict
of euery Tree that's here,
Saue that which in the mid'st doth stande,
wee do the same forbeare.
4. For God hath sayd, you shall not touch,
ne taste the same to knowe:

For if

*. This serpent vvas Lucyfer vvhich a little before for hys outragious pride vvas driuen out of heauen and as Beda, and the maister of Stories saith, vvent vpryghte, and had the face of a vvoman: but others doe vvryte that God permitted the Deuell to speake in the serpent

For if you vs, then shal you dye,
the Serpent sayd, not so:
5 You *shal not dye, but be as Gods,
and know both good and ill:
Your *eyes shall open bee to see
and power to what you wyll.
6. And God doth know, what day ye taste
the sweetenesse of the same,
That you shal then bee as himselfe
in euery thing to name.
7 The woman then the tree beheld
that fayre was in her eye,
And heard how eating of the fruicte,
what knowledge grewe thereby:
8. She tooke therof, the same she eate,
to Adam * gaue likewise:
So both did eate, and both did know
and opened were their eyes.
9 So that themselues they naked sawe
and were ashamed sore:
They Aprons made of Fyggetree leaues
for Couertures before.
10. Foorthwith they heard the voyce of God
in Garden as hee went,
And from his *face they hyd themselues,
For feare of beinge shent.
11 And in the coole tyme of the daye
God called him and sayde:
Adam where art? O Lorde I heard
thy voyce and was afrayde.
12. And hyd my selfe among the trees
because I naked was:
God sayd agayn, who told thee that?
or how came it to passe?

* Flattrye firste shewed by the serpent the Deuil, the occasiō of mans ouerthrow.
* That is to knowe & vnderstande.

* Adam was with Eue when she did eate of the fruicte forbidden

* The face is his presence.

13 Hast thou then eaten of the tree
That I by death did threate?
He sayd, the woman thou me gaue,
Deliuered me to (a) eate.
14 God sayd to her, why didst thou so
procure to thee this shame?
The (b) Serpent (Lorde) deceiued mee,
and I did eate the same.
15. Then God vnto the Serpent sayd,
because this comes from thee:
Cursed (c) art thou aboue all beastes,
that on the earth shalbee.
16 Upon thy belye shalt thou goe,
and creepe vpon the grounde,
And feede vpon the Dust thou shalt,
whyle lyfe in thee is founde.
17 I wyll (sayd God) betwyxt thee and her,
and betwyxt your seedes also
Set Enmitie, and that her seede
thy head shall tread downe loe.
And thou shalt tread it on the heele,
thy malice great to showe.
18 And God vnto the woman sayd,
Thy sorowes shall increase
And oft with childe I wyll thee make,
thy (d) payne shall neuer cease,
19 Untyl such tyme thou hast brought foorth
the fruict thou goest withall,
And vnderneath thy husbands power,
shalt subiect bee and thrall.
20 And vnto man, because sayd he
thy wyfe thou hast obeyed:
And tane and eaten of the fruict,
which I to thee denyed:

21. The

[a] Adam excuseth himself and layeth the fault vpon Eue: a proud aunswer of Adam as who should saye, if thou had not geuen her to me to be my felowe, I should not haue synned: but yet Adam synned by pryde er Eue gaue him the apple to eate, and Eue was deceiued by pride, er the serpent deceiued her, for they coueted a more excelencie and higher degree, then God ordeyned them vnto.

Auguſt. de Ci. li. 14. cap. 13.

(b) Eue excuseth not her selfe, but in a parte confesseth her guilty

(c) God curseth the serpēt

(d) God curseth not the woman, but payneth her by childbirth, and sets her in sub-

21. The Earth in trauayle of thy bande
shall alwaye (a) curſed bee:
In ſorow ſhalt thou eate thereof
and Thyſtles yelde to thee.
22 And in the ſweat, euen of thy face
thy bread ſhalt feede vppon
Tyl thou retourne vnto the Earth,
that thou once cameſt from.
23 For of the Earth, and from the Earth,
thou Earth doeſt Earth remayne:
And vnto Earth, thou Earth ſhalt paſſe,
and Earth ſo bee agayne.
24 And Adam then vnto his wyfe
by nam: (b) of E V E did call,
Becauſe that ſhee, the mother was,
of lyuing creatures all.
25 And God of (c) Skynnes did Garments make
and clad them both therein,
And tauntingly of Man thus ſpake,
reproouing him of ſynne:
26 Behold, ſayd God, now Adam is,
as one of vs become,
In knowledge both of good and ill,
and all thats to be done.
27 Yet leaſt he ſhould eate of the Tree
of Lyfe, and lyue for aye:
God caſt Man out of Paradice,
the Earth to tyll alwaye.
28 And at the entraunce of the ſame
God placed Cherubin,
Wyth fierye Swoorde the waye to keepe,
that none might enter in.

(a) God curſeth the earthe in the ſynne of Adam, vvhich before brought foorth herbe, and fruict by kinde vvith out trauel.

(b) vvhich before vvas called Virago.

(c) Or gaue them knovvledge to make thē ſelues Garmentes.

The Contentes of the Fowerth Chapiter.

Howe Cayn his brother Abell slewe,
God did him curse, dispayre he knew.
Howe after this, Cayn had a Sonne:
And of the Generation
Of Henoch, and Mathusael,
Of Tubal, Lamech this shall tell
Lykewise of Seth, and Enos knowe
The Generations theirs also.

ADAM wyth Eue, together * dwelt
and hee his wyfe did know,
She did conceiue, brought forth, & sate
in extreeme payne and woe:
2 I haue of God a man obtaynde
and *Cayne hee named was:
And shee in tyme proceeded forth,
and so it came to passe,
3 That God her sent another * sonne,
which Abell was to sayne
Who afterwarde, a Shepeheard was,
a Plowman was this Cayn.
4 By tract of tyme it came to passe,
that Cayn to God did bringe
Such fruites as of the earth came forth,
and thereof made his * offring.
5. Abel the first borne of his sheepe,
and of their fatte forth brought
Did offer vnto God likewyse,
wyth pure and syncere thought.

6 And

*In the vale of Mamre, vvhich after vvas the land of the Ievves, and there vvas he buried

*The fiftenth yere after the creation, did Adam beget at one time a son and a daughter Caine and Calmana

*And 15 yeres next after, hee begat at one tyme, another sonne & daughter, Abel & Delbora.

*He offered the vvorst and vylest thinges vnto God, and vvas the first that tylled the earth, and geemen to al vyces.

6. And God did very well accept,
th'*oblation Abel had:
But vpon Cayns, God would not looke
Cayne waxed wroth, and sad:
7 That in somuch almighty God,
to angry Cayne thus sayde,
Why frownest thou? and angry art,
wherfore art thou dismayd?
8 Doest thou not know, if thou do well
shalt well receiue thereby?
If thou doe yll, thy Synne soorth wyth
in*open dore shall lye.
9 I saye yet notwithstanding this,
let it subdued bee,
And rule the same, and it shall happe
much better vnto thee.
Then Cayn wyth Brother Abel went
and talked verye free.
10 They were no sooner in the fielde
but cruell Cayn through spight
Vppon his brother Abel fell,
and did bereeue *him quight
11 Of lyfe. Then God who saw the fact
of Cayne, demaunded where
His brother *Abel was become?
but Cayn deuoyde of feare,
12. Sayd thus: I cannot tell: am I
his keeper now become?
Haue I nought els to doe? God sayd
O Cayn what hast thou done?
13. The *voyce and crye of brothers bloud
from earth is come to mee,
And as pertayning to the earth
now *cursed shalt thou bee.

*He offred the best & fattest of his sheep.

*That is, his conscience shal accuse him.

Cayne the first murderer, killed his brother in the field of Damascus & buried him in the sand.

*Abel vvas the first Martyr & vvas slaine vhē he vvas an 100 yeres of age. & the first that pos sesied Paradice Cooper.

*That is, asketh vengeāce Adā did mourne for the death of Abel an hū dreth yeares. Ni. de Lyra.

*Cayne is cursed of God for killing hys Brother.

14. Wyth

14. Wyth open mouth the Earth did gape
and did receiue therein
Thy Brothers bloud, by thy hand shed,
if thou therefore begynne
15 To (a) tyll the grounde: she shal henceforth
not greue her power to the:
And thou a vagrant Runnagate
vpon the earth shalbe.
16. Then cursed Cayne thus sayd. O God,
my sinne is more I knowe,
Then that it (b) may remitted bee,
I haue offended so.
17 Beholde also thou hast me cast,
out from the Earth this daye,
And from thy sighte a Vagabond
must hyde my selfe alway.
18 And whosoeuer fyndeth me
foorthwith he wyl me kyll,
Not so, sayth God who kylleth Cayn
seuenfold I punish wyl.
19 And then the Lord did put a (c) Marke
vpon this Caytife Cayn,
That whosoeuer did hym fynde,
should let him passe vnslayne.
20 And Cayn departed from the face
of the almighty God:
Toward the East syde of Eden:
to dwell in Land of Nod.
21 Caynes (d) wyfe by him conceiued was,
and Henoch foorth brought shee,
Sayd Cayn, this Cyttie now I buyld,
shal lyke wise Henoch bee.

(a) Cain left to till the earth, because it yelded him no fruict, and therfore inuented hee the Mathematical Artes.

(b) Cain dispayreth.

[c] In his forehead or face to be knowen of al nacions. Lyra.

[d] Her name was Calmana and was his sister also.

Of



Of whome they came in Tentes that dwelt,
And Cattall gaynde, and profit felt.



Of him sprang they that wel could pleye,
Upon the Harpe and Organ keye.

Hee vnto all a Father was,
Coulde graue in Iron or in Brasse.



She found the vse of Woll to take,
To Carde, to Spynne, and Cloth to make.

Iosephus.

Then

22 Then *Lamech spake to both his Wyues
and bad them listen well,
Unto my voyce and wordes, sayth he,
of that I shall you tell
23 For I haue slayne and kyld a man
and got my selfe a wound,
A Youngman haue I put to death,
and stryppes thereby haue found.
24 For who that Cayne shall kyl or slaye
* seuen fold auenged shal:
But Lamech seuentie tymes seuen folde
vpon thy head shall fall.
25 For why? t'is I, haue killed Cayn
whom God did marke to passe
Unslayne of all that should him meete,
such is my cursed case.
26. Adam agayne his *wyfe did knowe
and shee a sonne him bare
And calde hym Seth, for God (sayth she)
his goodnes doth not spare:
27 But hath mee geeuen another sonne
(although with griefe and payne)
In lieu of Abel, my sweete sonne
Whome Cayn before had slayne.
28 And Seth like wyse a sonne begat
and Enos named him,
The name of God to inuocate,
mankinde did then beginne.

*Lamech an archer, somdeale blynde, was led by a young Lad which espyed a Bushe to shake, supposinge it to be a Beast did shote and so he kylled Caine, that was lurking in the bushe and also killed the Lad, that warned him not. Iosephus, & Ni. de Lyra vpon this chap

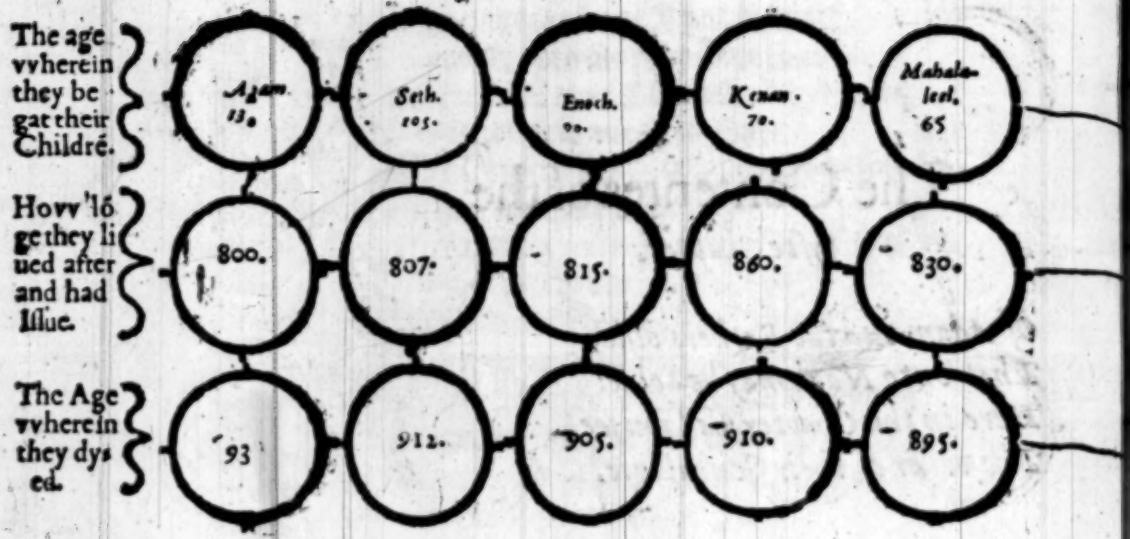
*Lamech was the seuēth generation from Adam in that Lyne, and had seuen tie an I seuenchildren that came of hym which were destroied in the Floud. Iosephus & Ranulphus Cestren.

*Adam being an hundreth & thyrtie yeres old begat Seth & they twaine diuided the yeare into 12. monethes Iosephus.

The

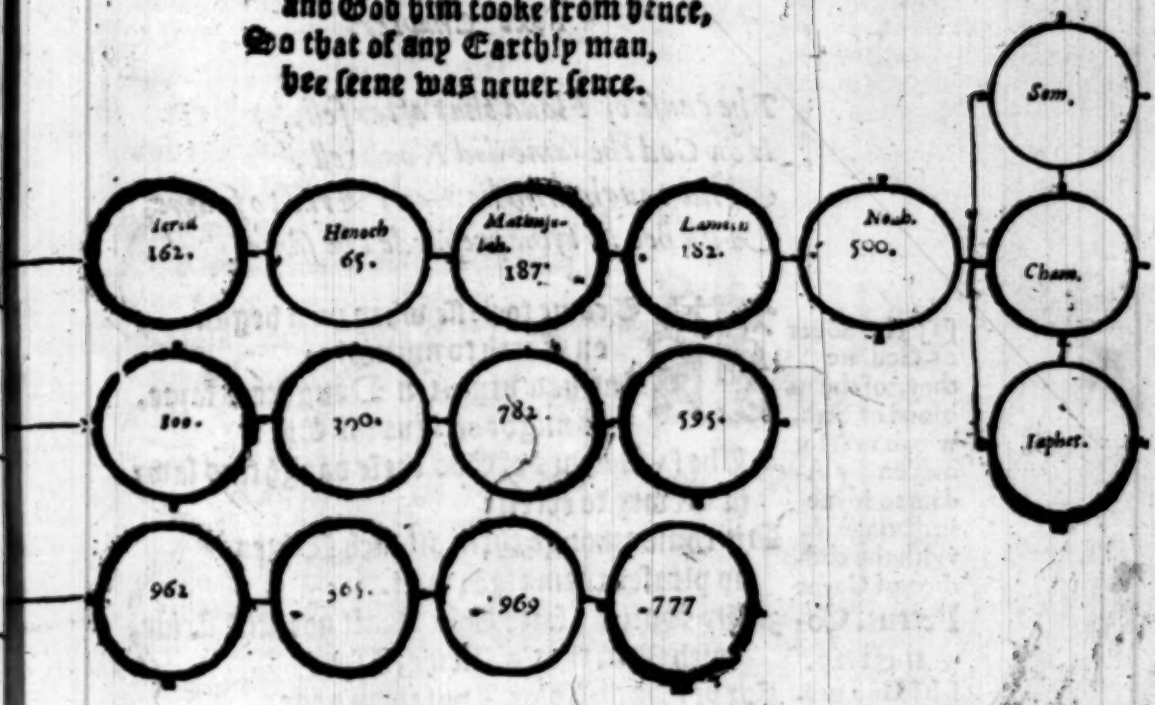
The Contentes of the fyfte Chapter.

Of Adam and the Fathers olde,
That vnto Noah may be tolde:
Here in this Chapter ſhall you ſee,
The order of their Genealogie.


The age vvherein they be gat their Childré.
Adam. 130.
Seth. 105.
Enoch. 90.
Kenan. 70.
Mahalaleel. 65
Howv lóge they liued after and had Issue.
800.
807.
815.
860.
830.
The Age vvherein they dyed.
93
912.
905.
910.
895.

This

This Henoch led a Godly lyfe,
and God him tooke from hence,
So that of any Earthly man,
hee seene was neuer sence.



Lamechs Prophecie.

When Lamech Noah had begot
and Noah borne also,
Then Lamech sayd, this same is he,
shal comfort vs in woe.
As when the workes of Synful handes,
the cursed Earth shal payne,
Then Noah by the power of God,
Shall it restore agayne.

The Contents of the Sixt Chapter.

The cause of Floud that after fell,
How God the same did Noah tell,
And taught him how an Arke to frame,
And hee in tyme prepar'de the same.

IT came to passe when men began
on Earth to multiply:
And had begotten Daughters fayre,
as might delight the Eye:
2. The (a) Sonnes of God these daughters sawe
in Bewty to excell:
Did chuse amonge them all such Wiues
as pleasd them right well.
3. My Spirite (saith God) shall not still striue,
with Man that's Flesh, I see:
For yet the (b) space I wil them geue,
iust Sixscore yeares shalbe.
4. Then after when the Sonnes of God
(c) Daughters of Men had knowne:
And had begotten to them selues,
men Children of their owne:
5. Those Children grewe, and Mighty were
the strongest men of all:
For in the World was none so badde,
Men did them (d) Giantes call.
6. But when that God Mens mallice sawe,
on Earth increasinge still:
And that the Thoughtes in heart of Man,
continually was ill:

7. Yee

[a] The Sōnes of God are they, of the bloud of Seth, which vvas forbidden by Adam to ioyne in mariage vvith the children of Cayne Petrus. Comest 29.

[b] God geueth space of Repētance.

[c] Are those of the bloude of Cayne.

[d] Or tyrantes vvhich vsurped authority and did degenerate from the simplicity, vvherein their Fathers lyued. Cap. 8. 27. & 28.

7. Hee did (a) repent him that he made
this man vpon the Earth,
And sayd, his kinde he woulde destroye,
and all that draweth Breath.
8. Both Man, and Beaste, will I destroye,
and creepinge Worme (sayth hee)
And Fowle that flies twen Heauen, and Earth,
shall all destroyed bee.
9. But Noah was a righteous Man,
and perfect in his wayes:
Did walke with God, and in Gods sight
founde fauour, in those dayes.
10. The Earth before the sight of God
Corrupted then was founde:
And all the Flesh therein corrupt,
(such mischicke did abounde.)
11. Then God to Noah sayd, beholde,
Before me now is come
The ende of all the (b) Flesche on Earth,
with her corruption:
I will therefore vpon the Earth
and them, sende out (c) destruction.
12. But thou of Pinetree wood shalt frame
an Arke well clos'de about,
And Chambers let bee made therein,
wel pitcht within and out.
13. This Arke three hundreth Cubits shall
in length bee leuell streight,
And fifty (d) Cubits in the breadth,
and thirty in the height.
14. A Windowe shalt thou make likewise,
a lofte aboue in th'Arke:
And in a Cubit compasse space,
shall finishe vp that warke.

[a] God speaketh this after the Phrase of our capacity. For God cannot Repent, or bee sory.

[b] Is ment all Kinreddes of men as vvell of the descent of Seth, as of Cayne.

[c] God vvilled Noah to declare this Threat 120. yeares before the Floodde came.

[d] Acubit Geometricall after the exposition of Sainct Austine is 6, cómon Cubites (that is) 9. Feete.

Berosus.

And so it vvas in légth. 2700. Feete, and in breadth. 450. Feete, and in height. 270. Feete, and the Windovve vvas. 9. Feete.

15. And in the syde thereof prepare
a Doze that open may:
Also three Lofres vo make therein,
thy Stuffe, and Stoze to lay.
16. For I a Water Flovde will bringe
vpon the Earth so hye.
That perishe shal all Flesh on Earth
that vnderneth shall lye:
17. But I with thee, (a) this cou'naunt make,
that in the Arke shalbe.
Thy selfe, thy Sonnes, thy (b) Wife also,
and thy Sonnes Wyues with thee.
18. And looke on Earth what euer lyues,
thou thether bringe also.
A payre of each, Male, and Female,
with thee to liue and goe.
19. Both Birde, & Beaste, & Woyme that creepes
each couple in their kinde
Shall come to thee, and in the Arke,
shall lyfe and lyuing fynde.
20 And see thou take al maner meate,
and stoze it vp by thee,
That foode may be to thee and theym,
when tyme of neede shalbe.
21 And as God bad in euery thing,
so Noah brought to passe:
Eche thing preparde, and did abyde
what Gods good pleasure was.

[a] God couenaunteth with Noah.

[b] The names of their Wiues were, Titea, Pãdora, Noela, & Noegla. Berosus. The name of Noahs Wyfe was Vesta Chronic. Gr.

The Contentes of the Seuenth Chapter.

Of Noa's entraunce in the Arke,
Who went with him abourd this Barke.

Also

Also thincreasing of the flood,
VVherein all things were drownd that stood.

AND God to righteous Noah sayd,
into the Arke now goe,
And take with thee thy Houshold al,
to enter in also.

2 For in this generation,
I haue thee (a) perfect found:
A man vnspotted of thy lyfe,
and in my doctrine sound.

3. And take with thee, of al (b) cleane Beastes,
iust seuen of eu'ry kinde,
Male and Female, and of vncleane,
as I haue thee assignde.

4. A payre of eche: of Birdes likewise,
that flies in th'Aire aboute,
Male, and Female, by couples seuen,
of euery sort throughout.

5. That they on earth, their seede may saue:
for seuen dayes hence, wyl I
Upon the Earth send downe such Rayne,
as all thereon shall dye.

6 And fortie Daies, and forty Nightes,
this Rayne shall never cease,
Tyl all on earth destroyed bee,
through mighty Flouds increase.

7 And Noah did accordingly,
as God commaunded than:
Six hundreth yeares, was hee of Age,
when that this Floud began.

8 Into the Arke, then Noah went,
on dry land as it stoode:
His Sonnes, his wyfe, & his Sonnes wyues,
from water of the flood.

Of

[a] In respect of the rest of World, and because hee had a desire to serue God, and liue vprightly.

(b) Which might bee offred in Sacrifice whereof 6. were for Brede, & the seuenth for Sacrifice.

Of Beasts that's cleane and eke vncleane,
of Byrdes and Wormes also,
Came in by (a) couples in their kinde,
within the Arke to goe.
10. And loke what day God poynted had,
the Water should appeare,
It came to passe of Noahs lyfe,
the iust sixe hundreth yeare.
11. And in the second Month therof,
vpon the (b) seuenteenth day,
Were all the fountaynes of the depth,
broke open by the way.
12. The windowes of the Heauens also,
Were (c) opened by and bye
And forty Dayes, and forty nightes,
it rayn'de continually.
13. When Noah and his three Sonnes nowe,
were entered in the Arke,
With Noahs Wife, and his Sonnes Wiues,
and all aboord the Barke.
14. Then Beast and Catell in there kynde,
and Wormes that crepe on grounde,
And Birdes that flye, and Fethers beare,
what els on Earth was founde:
15. Came vnto Noah in the Arke,
by couples on a rowe:
Male, and Female, of euery Flesshe,
Which breath of lyfe did blowe.
16. The doore that in the Arke was made,
which open yet did stand,
God put it too, and (d) shut it fast,
with his Almighty Hand.
17. And then the Floudes began to swell,
and Reine came downe withall,

As for-

[a] God compelled them to present themselues to Noah: as they dyd before to Adam vvhen he gaue them names. Chapter. 2. 20

[b] Whichvvas after theyr accompt about the beginnyng of May.

[c] That is, all Waters aboue the Earth disceāded & encreased the floud.

[d] So by Gods secret powver defended hym agaist the rage of the mighty Waters.

As forty Dayes, and forty Nyghtes,
continually did fall.
18. The Arke which on the Ground yet stoode,
was now with water soft
Borne vp, from of the Earth alowe,
and went with Waues aloft.
19. And passed ouer tops of trees,
so mighty was the Floode,
That Mountaines stretching to the Cloudes,
were cou'red as they stoode.
20. The Waters grew and did encrease,
and that exceedingly,
As did the highest Hilles surmount
full Fifteene Cubites hie.
21. Thus was all Flesh on earth distroyd,
Byrd, Cattell, Beast and Man,
And all that had the breath of lyfe,
on Land abyding than.
22 Only Noah (a) reserued was
and they that with him went:
The Flood preuayled til the tyme,
hyrse fyftye dayes were spent.

a] Learn what it is to obay God only and to forsake the multitude.

The Contentes of the *Eyght Chapter.*

Noah sendes out a Rauen to seeke,
And afterward a Doue most meeke,
And when the Flood is come and past,
They all depart the Arke at last.
How Noah built an Alter faire,
And Sacrifice did offer there.
And of corruption naturall,
In Hart of Man terrestriall.

AND God that no tyme will forget,
such as do trust in hym,
Remembred Noah in the Arke,
and all that were therin.
2. And did a wynd bring on the Earth,
which made the Waters cease,
And stopt the Fountaynes of the depth,
they should no more increase.
3 The Windowes of the Heauens aboue
be shut, and they were still,
And did forbid the Reyne to fall,
and it obeied his will.
4. Thus when as three tymes fifty Dayes,
expyred were and done,
The Waters from the Earth agayne,
did backe agayne returne,
5 And Noahs Arke of Monthes the (a) seuenth,
and on the seauentinth day,
Upon the Mount of (b) Ararat
found place theron to stay.
6. The Waters then decreased still
and so could passe away,
Until the .x. Month did begynne,
and on the same (c) first Day,
7. The toppes of lofty Mountaynes hye,
began themselues to showe,
By reason of the Waters fall,
which then away did goe.
8. And after Forty Dayes were past,
the Windowe opened bee
That in the Arke was made, and forth
he sent (d) a Rauen to flee.
9. Which euer went, and came agayne,
and found no place of stay,

(a) Which was the .17. day of October, which coteined part of Septeber, & part of October.

(b) Whiche is one of the mountaines of Armenia

(c) Which was the Month of December.

(d) The Raué is sent forth & returneth.

Because

Because the Waters from the Earth,
not yet wer gone awaye.
10. And after that, a Doue he sent,
hoping therby to knowe,
Whether the Waters from the Earth
were gone away or noe.
11. And when the Doue long tyme had flowen,
and footing none could spye,
She did Returne vnto the Arke,
the Waters were to hye.
12. And Noah then his hand put forth,
and (a) toke her in agayn,
Where in the Arke amonge the rest,
she longer did remayne.
13. And after seuen Dayes more were past,
a Doue as erst was tolde,
Agayn was sent, and in the Euen,
within her (b) Mouth, behold,
14. An Olive leafe she thether brought
late plucked from the Tree,
Whereby the Waters he perceiu'd,
abated for to be.
15. And Noah yet seuen other Dayes,
did in the Arke remayne,
And then a Doue he sent to flye,
which came no more agayne.
16. Sixt Hundreth yeare and one it was
of Noahs age: and Daye
The first, (c) of month the first, when as
the Flood was dryde awaye.
17. And Noah toke the hatches of
that on the Arke did lye,
And stode and looke vpon the Earth,
the face wherof was dry.

(a) It is lyke that the Raue did flye to and fro, resting on the Arke, but came not into it, as the Doue that was take in.

(b) Or Bill.

(c) Called in Ebrew Abib contayning part of March and part of Aprill.

[z] Which by their accompt was part of April, and part of Maye.

18. So in the (a) second Month it was,
dayes Twenty sixe and one,
The Earth was drye, and Waters all
consumed were and gone.
19. Then God to Noah spake and sayd,
come from (b) the Arke and see,
Bothe thou, thy Wife, also thy Sonnes,
and thy Sonneswyues with the:
20. And all the Beastes, that are wyth the,
what euer Flesh it haue,
Foule and Cattel, and Worme that crepes
That I from Flood did saue
21. Bryng out with thee, that they the Earth,
may once agayne possesse,
And grow theron and Multiplie
with infinite encrease.
22. Then Noah came out from the Arke,
and his three Sonnes also,
His Wyfe, and his Sonnes Wyues likewyse
with him from thence did goe.
23. And al the Beastes, the Wormes, and Foules,
with Noah that went thether,
Departed also from the arke,
all of one kynde together.
24. And Noah then an Alter made,
vnto the liuing God,
And toke al maner Beastes that's cleane
th'vncleane was him forbodde.
25. So of al sortes of Foules that's cleane
he offered on the same,
For Sacrifyce of thankfulnes,
to Gods most holy name.
26. And as the Sacrifyce he made
vpon the Alter brent,

Almigh.

b. Noah declareth his obedience, in that he would not depart out of the Ark, without Gods expresse cõmaundement, as hee did not enter in without the same. Cap. 1 15, and 9. 1.

Almighty God (a) wel pleased was,
with swetenes of the sent.
27. And God in hart this promise made,
the Earth no more to curse,
For Mankinde sake: for Man is ill,
and wareth worse and worse
28. His hart can but Imagin ill,
which from the first begonne:
Yet wil I not gi Flesh destroye,
hencefoorth as I have donne:
29. Ne yet, saith God, shal Sowing (b) tyme,
and Harvest with encrease,
Cold and Heate, Winter and Somer,
ne Day and Night ere cease,
30. So long as any Man shall liue,
or that the Earth indure,
Though Man by Sinne and Wickednesse,
my Wrath do stil procure.

(a.) that is he shewed ther by himself appeased, and his anger to rest.

b, the order of nature distroyed by the flood is restored by Gods promis.

The Contentes of the *Ninth Chapiter.*

How Noah and his Sonnes were blest,
Forbid to eate the Blood of Beast.
Forbid also Mans Blood to shead,
The law of Sword that striketh dead.
A promise made, God wil no more,
The VVorld with Floud droune, as before.
He geues a Raynbow for a token,
That to confirme which he hath spoken.
Noha with VVyne is dronke become,
He curseth Cham his seconde Sonne.

Cap. 1. 27. and 8. 21.



Almyghty God did Noah blesse,
and his three Sonnes also,
And sayd, increase and multiplye,
and fil the Earth and growe.
2. The feare & dreade of you shalbee
vppon al Beastes on earth,
Upon all Fowles, on Wormes and Fish,
on all that draweth breath.
3. For all is geuen vnto your handes,
and all that Lyke doth beare,
Shal be your (a) Meate, and as grene herbe
so giue I al that's there.
4. Onely the Flesh that's with his lyfe,
which is his Blood (b) to name,
Who so he be that eates therof
shal perish in the same.
5. For verely the Blood of you,
wherein your lyues contayne,
I wil requyre it (c) at your handes,
the same to quyte agayne,
6 I wil requyre it from the Beast,
that willoweth in the myre,
From Man, and from Mans brothers hand,
I wil Mans lyfe requyre.
7, What Man from Man doth shed mans Blood
putting the man to payne,
By (d) man in lykewyse shal haue his Blood
so shed and spilt agayne.
8. For Man is made lyke vnto God,
commit not then such sinne:
But multiply and bring forth Fruite
the Earth t'engender in.
9. To Noah and his Sonnes with him
God spake and thus sayd he,

(a) A libertye graunted by God to eate Flesh which the holy Fathers before the Flood neuer vsed. Cap. 1. 21.

(b) That is, liuinge Creatures and the flesh of beastes that are strangled, and here by al cruelty is forbidden.

(c) The lawe of the Sword

(d) Not only by the Magistrate but oft tymes god raiseth one murtherer to kill another.

A Cou'nant set I vp with you,
and your Posterity:
10, And with eche liuing Creature els,
that from the Flood was free,
Both Foule, and Beast, and Cattel all
and what so ere it bee
11. Upon the Earth that was with the,
and from the Arke did passe:
Accoꝛding eu'ry liuing thinge,
as then my pleasure was.
12 This is the Cou'naunt that I make,
from henceforth neuermoꝛe
Will I agayne the woꝛld destroye,
With water as beforꝛe.
13 And of my Cou'naunt this shalbe
the sygne and token sure
Twene me and you, and al the Woꝛld,
foꝛ euer to indure.
14. My Bowe (a) in Cloud I haue there set,
that when a Clowde shall falle,
This Bowe therin shall then be seene,
of liuing Creatures all.
15. And I will not vnmyndful be,
of this my (b) Cou'naunt past,
Twixt me and you, and euery Flesh,
Whyles that the Woꝛde shal last.
16. But stil will thinke vpon the same,
and loke vpon the Bowe,
The Token, Signe, and Seale most sure,
of Couenaunt that I showe,
17. The Sonnes of Noah were but Three
that from the Arke did passe,
The first was Sem, the second Cham,
the third yong Japhet was.

(a) The Rayn-bowe in vvhich is expressed both the colours of vvater and fyer: the one parte blevv, the other red: that it myght vvitnes both Iudgmẽtes the one past, the other to come.

(b) vvhen men shall see my bowe in the heauen they shall knowe that I haue not forgotten my couenaunte vvyth them.

And of

18 And of them three, all men that be.
of hath bene since the Flood,
On Earthe haue sprong and shall so longe
as God shall thinke it good.
19 This Noah, Father to the three,
graundsire to Chanaan,
(a) Could digg the ground, and (a) Vineyardes plant,
and was an Husbandman.
20 It chaunced hym, so much to drynke,
the Liccour of the Vyne,
That in his Tent he naked slepte
as ouercharged with Wyne.
21 And Cham his eldest Sonne saw one,
Father to (b) Chanaan,
Came in and sawe his father lye,
asleepe and naked than.
22 Did see his Fathers Priuities,
and laughed at the same:
Went forthe, and tolde his Brethren both:
and they with honest shame,
23 A Mantell on their shoulders toke,
and so they backwardes went,
And with the same did couer him,
thus sleeping in hys tent.
24 As soone as Noah was awake:
and force of wine was donne.
And wist well what ponge Japhet did,
and Sem his eldest sonne:
a) because god before had blessed him
25. Hee would not (c) curse this Cham his Sonne,
which naked did him see:
d) Cham is cursed in his seede
But sayd (d) a thrall of Seruantes all
ponge Chanaan shalbe
26. To brethren his: and God of Sem
bee blest with lastinge praise.

(a) Noah inuented the vse of vvyne, for before the flood vvas no vvine dronke nor Flesne eaten.

(b) Of vvhom came the Canaanites the vvicked Nation, vvho vvere also cursed of God.

And

26 To brethern his, and God of Sem
be blest with lasting prayse.
And God younge Japhet blest likewise,
with such increasyng dayes,
27 As he may dwel in tentes of Sem,
and prayse the Lord therfore.
And Canaan, shall serue them both,
from henceforth euermore.
28 When Noah thus had geuen his curse
on †. Ham, his second Soune,
And blessed both the other twayne,
for that which they had doune.
29 When three hundreth and fiftie yeares
after the floude was past,
Euen then to God he made accompte,
and gaue the Ghoast at last.
30 So all the dayes of Noahs liefe,
to vs as may appeare,
Before the flood, and after, was
nyne Hundred, Fiftye yeare.

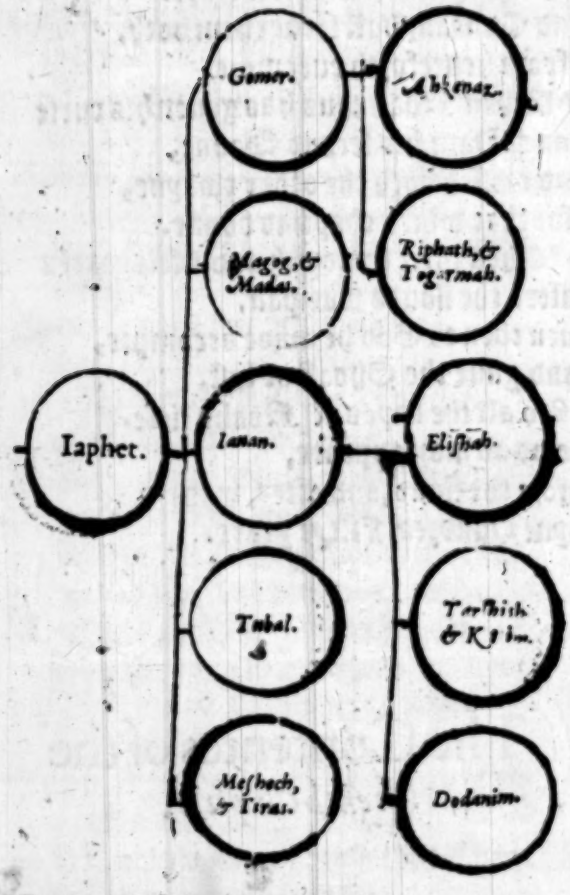
† That is in his posteritie.

The Contentes of the tenth Chapiter.

C This

This is the Genealogie,
And lygne of NOahs Sonnes al three.

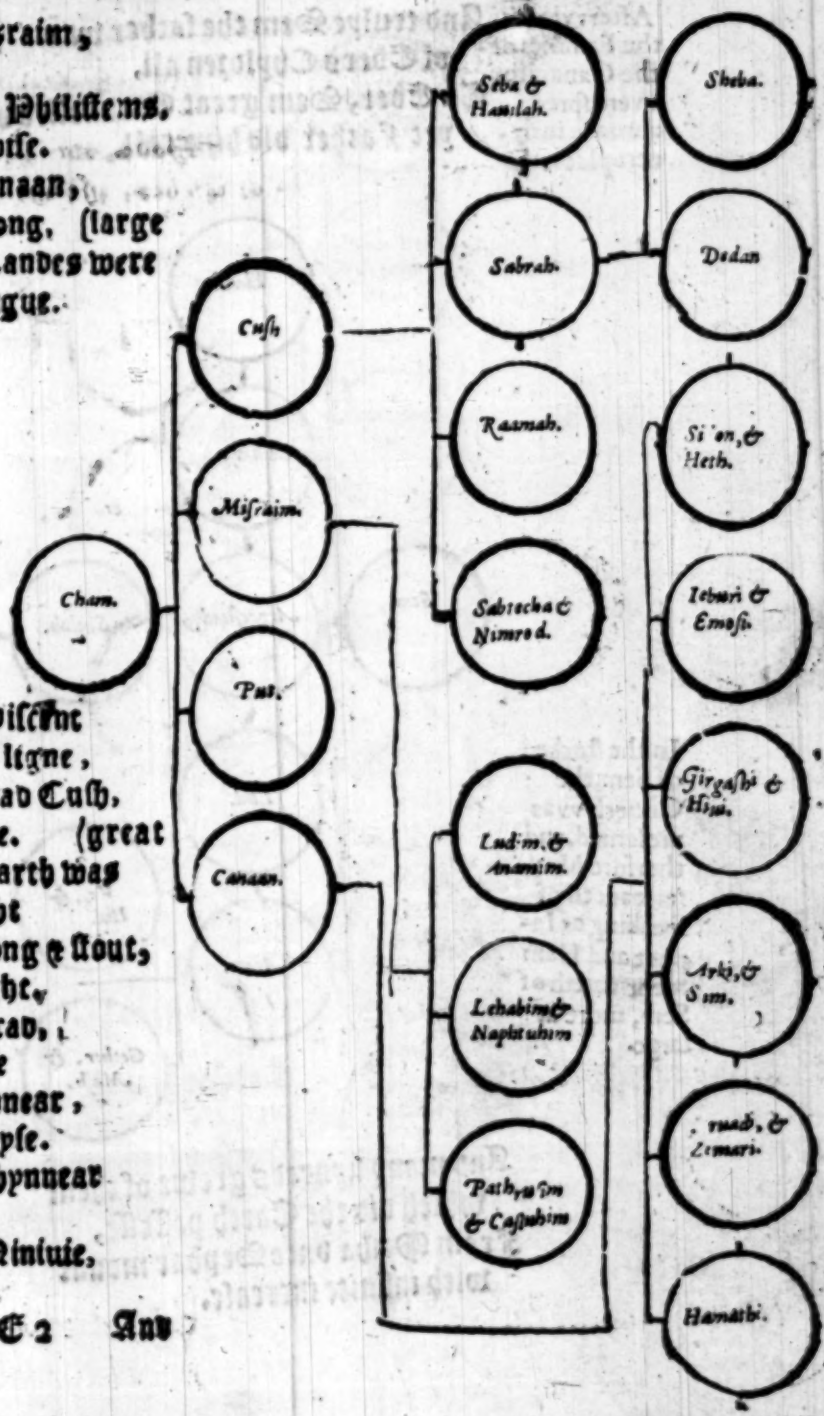
From Mada, and Iauan,
The Medes, and Greekes forth cam.



And out of these the Gentiles came,
that in the Ilandes were,
Whereof ech one his Nacion had,
and language eu'ry where.

And

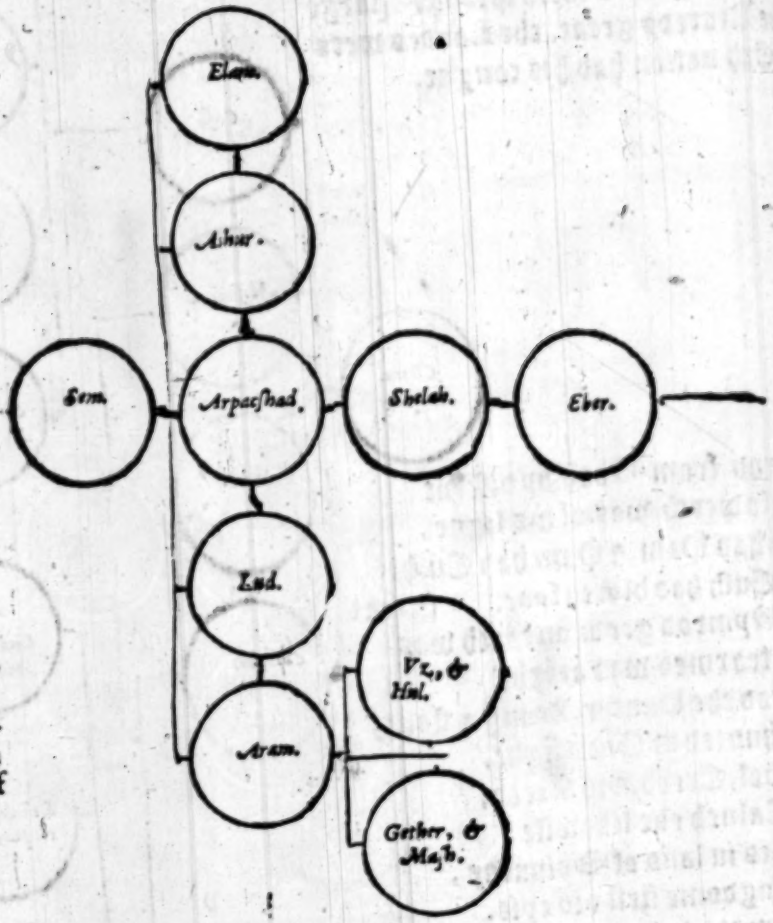
ad from the lygne of Mizraim,
great People did aryse,
hence namely came out Philistems,
and Caphthozims likewise.
nd from the lygne of Canaan,
the Cananites forth spzong. (large
he Kingeds great, the Landes were
Ech nation had his tongue.



imrod from Noah by discent
he fowerth was of his ligne,
oah had Ham, & Ham had Cush,
nd Cush had him in fyne. (great
is Nymrod grew, on earth was
nd tearmed was aright
ymrod the Hunter, strong & stout,
hat hunted in Gods sight.
Babel, Erech, and Arcad,
nd Calneh eke likewise
hich is in land of Shinnear,
is kingdome first did ryse.
from the lande of Shynnear
ent Assur came also,
hich built the Cittie Niniue,
yth other Cities moe.

Aftervvardes the Families of the Gananites vvere spred abroade in dyuers places.

And trulye Sem the father was
of Ebers Chyldren all,
To Eber, Sem great Graundsire was,
yet Father did him call.

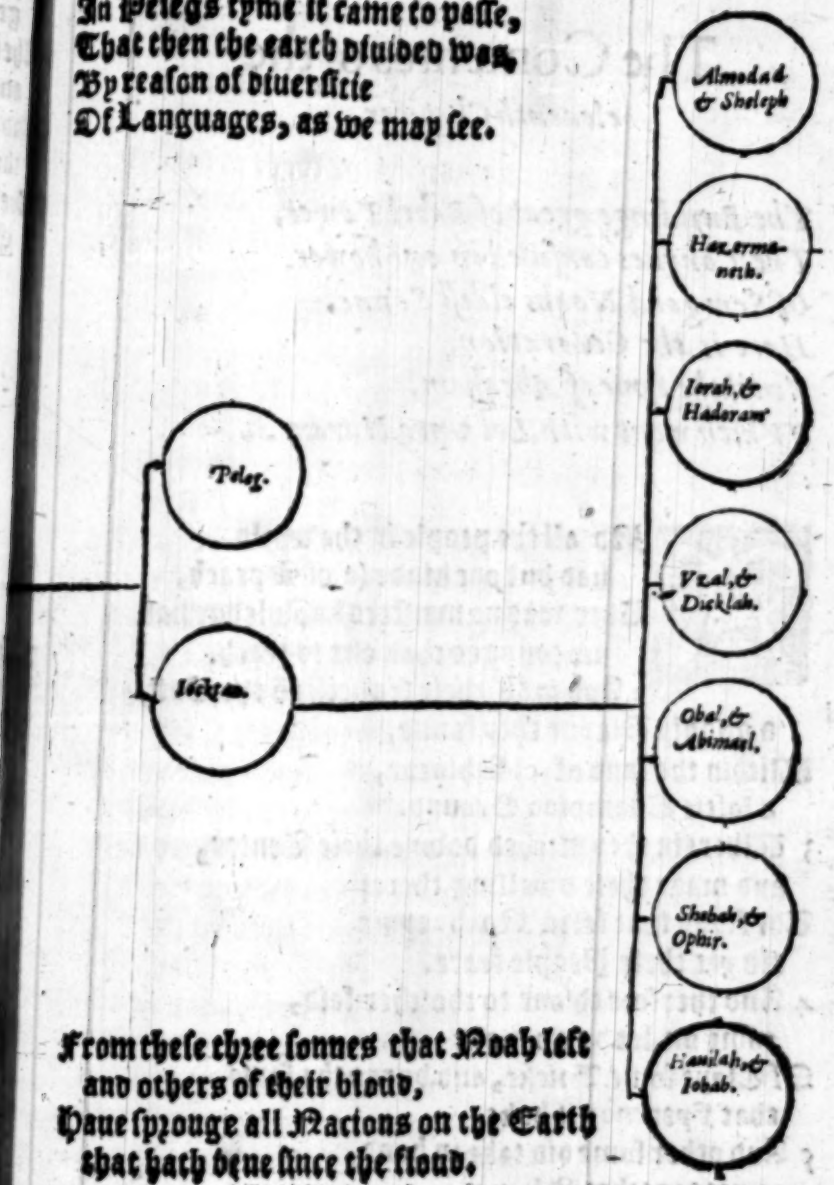


In the stocke of Sem, the Church vvas preserued, and therfore Moyses leaueth of speaking of Iaphet and Ham & entreateth of Sem, more at large.

And many kynreds grewe of them
which did the Earth possesse,
From Pelha vnto Sephar mount
with infinite increase.

An

In Pelegs tyme it came to passe,
That then the earth diuided was,
By reason of diuersitie
Of Languages, as we may see.



From these three sonnes that Noah left
and others of their bloud,
Haue sprouge all Nations on the Earth
that hath beue since the floud.

The

The Contentes of the *eleuenth Chapiter.*

The Buyldinge great of Babel Tower,
The Tongues confuſed in one hower.
Of Sem good Noahs eldeſt Sonne,
Here is the Generation.
Vntil the tyme of Abraham,
VVhich went with Lot vnto Haram.

AND all the people in the world
had but one kinde (a) of Speach,
Ther was no maiſters knowledge had
mo tounges than one to teach.
2 And in (b) their traueil (rō the Eaſt,
a goodly Playne they found,
Within the land of (c) Shinear,
a loſtie Champion Ground.
3 Wherein they pitched downe their Tentes,
and made their dwelling there:
The flood that fel in Noahs tyme
did yet theſe People feare.
4 And therfore th'one to tho'ther ſaid,
come on, let vs go make
Of Clape ſome Bricke, and burne the ſame,
that fyer may it bake.
5 And other ſome did take in hand,
to get together Slyme,
Which ſtoode in ſtede as wee do vſe
our Morter made of Lyme.

(a) Or, of theſe came diuers Nacions.
(b) which was Nymrod and his company which went from the Eaſt that is Armenia, 130. yeres after the floude.
(c) which was after called Chaldea

6. Thus when they had great Kylles of Bricke
and Slyme to bynde withall,
Let vs sayd they a Cittie make
so strong as may not fall.
7. And in the same a Tower bayloe
to reach vnto the Heauen,
The top whereof it selfe may stretch,
aboue the Planets seuen.
8 And to our selues lets get a name,
for it may come to passe,
Wee may be skattered on the Earth
abrode, as others was.
9 And God by power, and sight deuine,
came (b) downe and did behold
This worke that Adams Brats had made,
with courage stout and bolde.
10 And sayd, behold this People great,
hath but one tongue ye see,
And thus haue they in vayne begonne,
to skale the Skies to mee.
11 Me yet will they leaue of to make,
Their Turret high and strong.
Come on therefore let vs (c) descend,
and myngle so their tounge:
12 That what one man to other sayth
he shall not vnderstand:
So by and by to passe it came,
through worke of mightie hand.
13 Thus were they skattred on the Earth
and left their worke alone,
And ech one had a seuerall Speach,
vnto him selfe anone.
14 Wherfore that place is (b) Babel cald
because confounded was

[a] They were moued with pride and Ambicion thinking to preserue their owne glory to goddes honour.

[b] He cometh downe and shewveth himselfe by his wonderful workes.

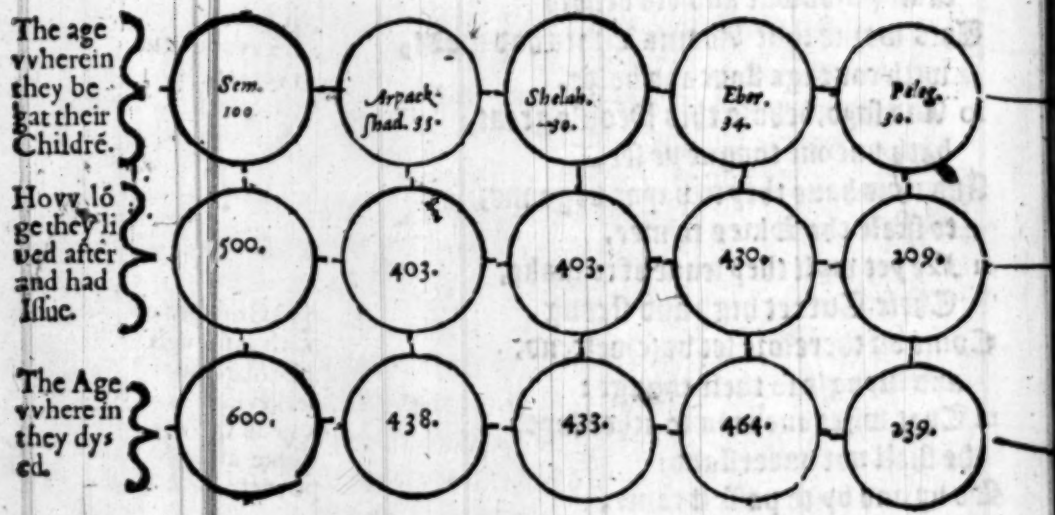
[c] God speaketh as though he toke counsell with h owne v dome a powver.

(d) Or fusion.

The

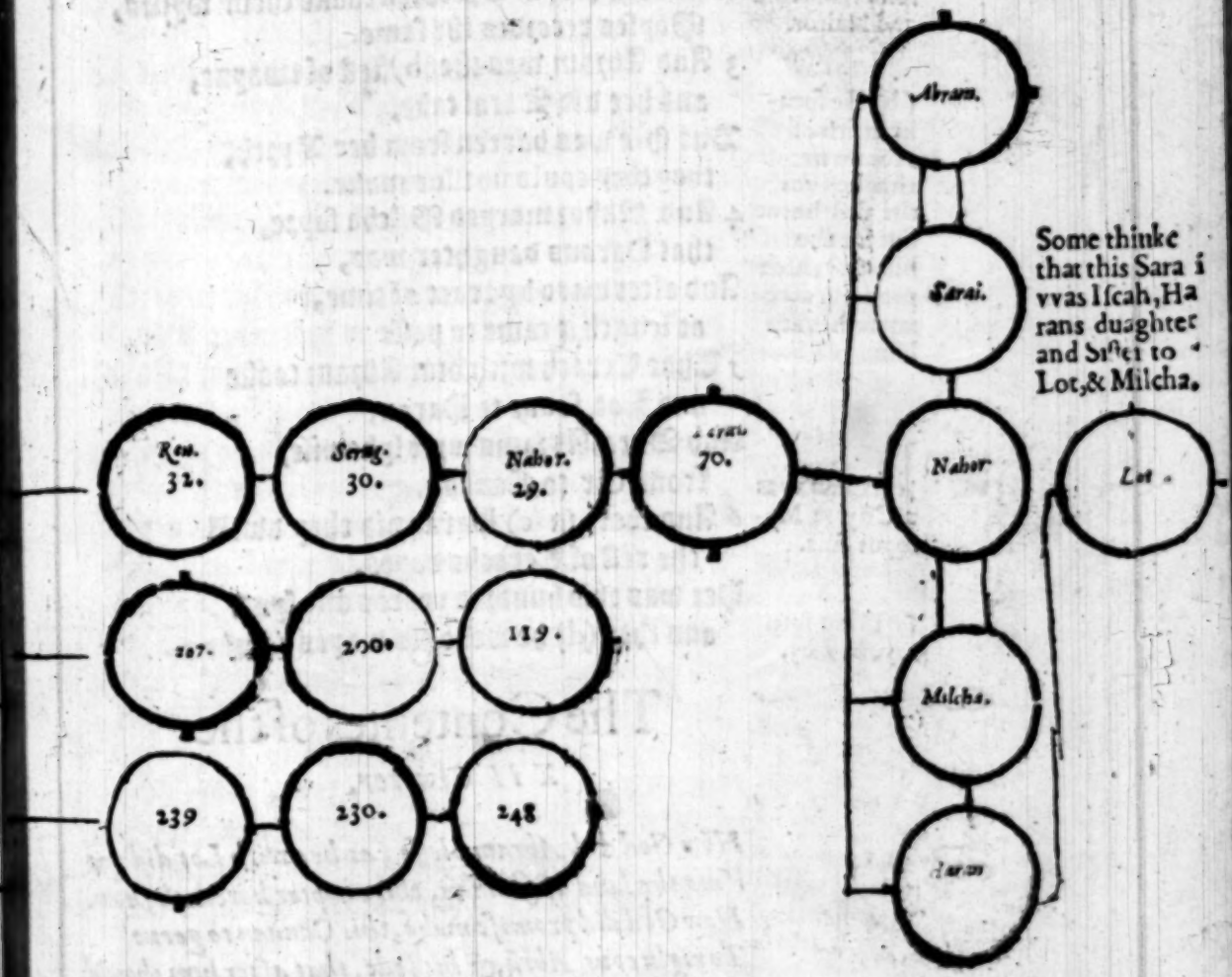
The onely tounge of al the Worlde
as it so came to passe,
15 Also because they skattered were
from thence on earth to synde
Some other place abroade to dwell,
as God to them assignde.

These are the Generations of Sem.



Moyses to Sem retourneth backe,
in this Genealogie,
That he might create of Abraham
the worthy Hystory.

This



This Haran dyd depart this lyfe at Ur in Chaldea, which on the West adioyneth to Mesopotamia.

F This

2 And in his Fathers presence dyed,
that Terach was by name.
[a] His brethe-ren vvere Abrã and Nahor. And both his (a) Brethren tooke them wyues,
Moyses recordes the same.
3 And Abram was the (b) first of twayne,
and hee did Sarai take,
But shee was barren from her Byrth,
they they could no issue make.
(b) He speaketh first of Abram not that he vvas the first borne but for the history vvhich properly apertayneth vnto him. 4 And Nahor maryed Milcha fayre,
that Harans daughter was,
And afterward by tract of time,
at length it came to passe
5 That Terach with him Abram tooke
and Lot, sonne to Haran,
And Sara, Abrams wyfe lykewise,
from Ur to Canaan,
[c] Haran vvas a City in Mesopotamia. 6 And there in (c) Haran did they dwell
the rest of Terachs dayes,
Hee was two hundred yeares and fyue,
[d] That is to say, he dieth. and then (d) he went his wayes.

The Contentes of the XII Chapter.

How God did Abram blesse, as hee with Lot did goe
Vnto the land of Canaan, this chapter heredoth show.
How God did promise make, this Canaan to geeue
To righteous Abrã, & his sede, that after him should
Into Egypt also, how Abram iourney makes, (lyue,
And how his wyfe he sister calles, & name of wife for-
And how for them God sent, vpon king Pharao (sakes
His heuie, great, & mighty plague, is here expreſt

(also

And

AND then the Lorde to Abram sayd,
(a) depart thy kinred fro,
And get thee from thy fathers house,
to'th(b) Land I wil thee shoe.
2 I wyll thee make a People great,
and mightie in the Land:
And wil thee blesse and make thy name,
so great on earth to stand:
3 That thou(c) a blessing mayst be made,
and who so blesseth thee,
c(Or shall thee curse, shalbe agayn
so blest or curst of mee.
For all the Nations on the Earthe
in thee shall blessed bee.
4 And Abram went, as God him bad,
and Lot with him also,
He was iust seuentie fyue yeares old,
when (d) Haran hee wente fro.
5 And Abram tooke his wyfe with him,
and Lot his brothers sonne,
And all the Goodes, which they had got,
and by their traueil wonne.
6 Also the Soules with him hee tooke,
which they begotten had
In Haran, vnto Canaan
they merye went and glad.
7 And when they were come to (e) the land,
I told you earst before,
Abram to Sichem further went
and to the Oake of More.
8 To Abram ther ethe Lorde appeard,
and thus hee said to him,
Vnto thy Seede I geeue this Land,
the which thou now art in.

(a) From the floud to this time vvas 363. yeres.

[b] In appoinung him no place certaine, he proueth his faith and obedience so much the more

[c] The vvorld shal recouer by the seede (vvhich is, Christ) the blessing vvhich they lost in Adam. Cap. 22. 26. 27.

[d] The place vvhere his father Terach died.

[e] The soules are seruaunts both of men & vvomen.

(f) That vvas the Land of Canaan. Cap. 13. 21, 15. 1.

9 With humble spyte did Abraham than,
an Aulter newlye make,
Unto the Lord that then appeard
for his great Goodnes sake.

a] Because of the troubles that he had among the vvicked people.

10 Then Abraham(a) departed thence,
and to a Mountayne went
Which stoode by East of Bethel sayre,
and there he pitcht his Tent.
11 This Bethel being on the West,
and Hai vpon the East,
To build an Aulter to the Lord
there Abram thought it best.
12 And when hee had his Aulter built,
and cald vpon his name,
He Southward tooke his iourney thence,
and so did leaue the same.
13 And after this it happened
so great a Dearth to bee,

[b) He vvas the first that taught the Ægiptians Arythmeticke and Astrologie. Pe. Comest. 42 & Lanquet.

That into (b) Egipt Abram went,
to rest in that countrye.
14 And ere hee came the Countrye in,
vnto his wife hee sayde,
Behold thou art a woman fayre,
and I am halfe afrayd,
15 That when th'Egiptians shall thee see,
and know thou art my wyfe,
They will by force take thee away,
and reue me of my lyfe.
16 Therfore to them I pray thee saye
I am but Brother thyne:

Chapter. 20. 21

So I for thee shall better fare,
and saue this lyfe of myne.
17 So soone as hee to Egipt came,
the Egiptians did espie,

The

The beautye of the Woman suche,
as did entice the eye.
18 And so among themselues they sayd,
this woman sure is fayre:
And Pharaos Lordes that her beheld
to Pharao did repayre:
19 And of her beautie made reporte,
and Pharao did require
To haue her (a) brought into his house,
according to his desire
20 Sheer thyther came, whom when hee sawe
to Abram thus hee sayde,
Thy Frend is this thy wyfe or not?
or is she els thy Mayde?
21 O mighty Prince, sayd Abram then,
Shee is not wyfe to mee,
But shee a Mayd, my Sister is,
and yet from Bondage free.
22 Then Pharao tooke her vnto wyfe,
and did entreate her wel,
And cherisht Abram for her sake,
gaue him Sheepe, and Cattel.
23 And Oxen, Asses, Camels eke,
of either kinde great store,
Of men seruaunts, and maydes lykewise,
and what he would els more.
24 (b) But God vpon king Pharao
and on his house also,
Did send downe great and greuous plagues
til Sarai he let goe.
25 King Pharao then for Abram cald,
and thus to him sayd hee,
Why hast thou dealt thus craftely,
and doubted so with mee?

(a) To be hys vvyfe.

(b) The Lorde toke the defence of this pore straunger against a mightie king and as he is euer careful ouer hys so did he preserue Sarai.

26 Wher-

26 Wherfore didst thou not say to mee,
this woman was thy wyfe?
Why didst thou saye she was a mayd
and led a single lyfe?
27 For what intent shouldst thou tel mee,
shee was thy sister deare?
And caused mee to make her so
my louing wyfe and fere?
28 But now (behold) there is thy wyfe,
take her agayne to thee,
And so departe that I and myne
may from these plagues bee free.
29 And so he streightlye gaue in (a) charge,
his men should safelye bring
Both him, his wife, and furniture,
with eu'rye other thing.

[a] To the entent that none should hurt him either in his person or goodes.

The Contentes of the *Xiii Chapiter.*

How Lot & Abrã did depart, out frõ th' Egiptian lãd,
How they their Cattel did diuide, is here to vnderstãd.
The second time God promiseth, to geeue vnto Abram
The Land that Lot and he went to, thats called Canaã.

When Abram out from Egipt went
his Wife and Lot also:
And with thẽ tooke such as they had,
and Southward did they goe.
And so frõ thence to (b) Bethel towne
whereas hee was before:
Of Gold, and Syluer Abram had
and Cattel eke great store.

(b) He called that place by that name vvhich vvas after geuen vnto it. Cap. 28. 25

And

3 And when he came vnto the place,
where firſt he pitcht his Tent,
And to the (a) Aulter which hee made
where ſacrifice he brent.
4 Euen thereupon the name of God
deuoutlye did hee call,
And God him heard, and him preſerude,
ſo that he might not fall.
5 And Lot alſo with him that went,
had Cattel, Tentes, and Sheepe.
So that the Land not able was,
the Heardes of both to keepe.
6 For why the Subſtance was ſo great,
both of the one and other,
As that they might not without ſtryfe
there ſojourne long together.
7 The Flockes of Sheepe, and Heardes of Beaſts
of eyther was ſo great,
That (b) both their Heardeſmen fel at ſtryfe
and did eche other threate.
8 Then Abram vnto Lot thus ſayd,
good (c) Brother quiet bee,
And let not any ſtrife at all
fall out twixt thee and mee,
Ne yet betweene our Heardeſmen now
but louingly agree.
9 For why beholde before thy face,
doth all the Region lye,
Take thou thy choyſe and ſo depart
which way ſhall pleaſe thyne Eye.
10. If thou the left (d) hand for thy ſhare,
wylt well vouchſafe to take,
The right hand then ſhal mee content,
I wil it not forſake.

(a) vvhich vvas betvvene Bethel, and Hai,

Cap. 36. 3.

(b) The Cananites and Pheresites dvvelled at that time in the Land.

(c) The Ebrues vnderſtand by this vvord, brother, al Cosins Neighboures, and al that be of one ſtocke.

(d) Abraham Reſigneth hys ovvne right to buy peace.

But

11 But if thou wylt, the right hand chose,
I am content also
To take the left hand that thou leaues,
choose which thou wilt, and goe.
12 Then Lot lift vp his eyes to see,
and viewde the countrye well,
Which round about all Iordan laye,
that sometime did excell
13 With goodly waters eu'ry where,
til God for synne did shent
Both Sodome, and Gomorra too
which after ward were brent.
14 I say til then, this countrye laye
appeared to the sight
Euen as the (a) Garden of our God,
wyth pleasure and delight.
15 And as the fruitfull Egipt was,
in all respectes was this,
Until thou come to Bela towne,
whiche Zoar called is.
16 Then Lot well liking all the coastes,
that were in Iordan syde,
Did take his iourney from the East,
and would no longer (b) byde.
17 And Abram dwelled in the Land,
that's called Canaan:
But Lot in cities of the playne,
tyll hee to Sodome came.
18 And in that tyme the Sodomites
did Sinne (c) exceedingly
In Pryde, in Lust, in Idleneſſe,
and sylthy Gluttonye.
19 And after that when Lot was gone,
where hee desyred to bee,

(a) Which was in Eden.

[b] This was done by Gods prouidence that onely Abram and hys seede myght dwell in the Land of Canaan.

(c) Lot thinking to get Paradice found Hell.

Almighty

Almighty God to Abram sayd,
lift vp thyne Eyes and see:
20. And looke from place where thou art in,
by North, by South, by Est,
From poinct, to poinct, the compas rounde,
a longe vnto the West.
21. For all the Land, thyne Eyes doth see,
I will make thine to bee:
And to thy Seede, for (a) time vnknowne,
that shalbe after thee.
22. And as the Dust vpon the Earth,
which no man number can:
So will I make thy Seede increase,
aboue the reach of Man.
23. For who that number can the dust,
that on the Earth doth lye,
Shall then thy Seede accoumpt by tale,
and certen number trie.
24. Arise and walke the Lande about,
take vewe thereof, and see
The length thereof, and breadth also,
for I will geue it thee.
25. So Abram then his Tente tooke downe,
this sayinge pleas'de him well,
And so went to the Oken groue,
of Mamre there to dwell.
26. This Oken groue in Hebron is
a towne in Canaan,
Where Abram vnto God did builde
an Aulter there to stanne.

[a] Meaninge a lóge time vntil the comminge of Christe. Cap. 12. 8. and 15. 1.

The Contentes of the XIIII Chapter.

This shewes of Lots Captiuity:
And eke of Abrams victory:
By whose successe it came to passe
His Brother Lot, deliu'red was:
Melchisedech with Giftes also
VVyth Abram meeteth as they goe:
And blesseth Abram in the way,
To whom Abram, his Tythes doth paye.

IT chaunced then within a while,
in dayes of Nelams kynge,
Whose name Kederlaomer hyght,
who wyth hym then did brynge
2 Three Princes great with puysant power,
which came his parte to take,
Agaynst fiue other Kynges to fight,
his quarell good to make.
3 The first of three was Amraphell
the kyng of (a) Synear,
The second king (b) was Arioch,
the Kinge of Elazar:
4. The thirde the kynge of (c) Nacions was,
and Tidnall was his name,
These foure did marche in battell raye,
by Armes to trye the same.
5. Gaynste Bera, Kinge of Sodome Soyle
and Byrza of Gomoza,
Semeaber of Zeboim,
and Shineab of Adma:
6. The fifth, the Kinge of Bela was,
which Bela now we saye.

[a] Which was Babilon.
[b] By kinges vnderstand such as vver gouernors of Cities.
[c] that is, a people gathered together of diuers Nations.

Zoa

Zoar to bee, where after Lot
desir'de from plague to staye.
7. All those in Armes to gether (a) met,
where salt Ses nowe is founde,
That then the (b) vale of Shidden was,
where slime pittes did abounde.
8. The cause of strife, and bloudy Warres
betweene these Kinges that fell,
Was that these last recited Kinges,
conspiringe did rebell.
9. For, twelue Yeares space they subiecte were,
and did their Tribute paye:
The thirteenth Yeare, revolted they,
and did the same denaye,
And in the next Yeare followinge,
began the bloudy Fraye.
10. And or they met in Shidden dale,
I tolde you erst before,
Kederlaomer with his Power,
destroyd the Countrey sore.
11. And smote with Swoorde the (c) Raphaims,
which mighty Giaunters bee:
Who gaue them selues to filtch, and steale,
and liu'de by Robbery.
12. Hee smote the (d) Suzims, and (e) Emims,
the (f) Horites eke, also
Th' Amalechites, the Amorites,
and many Countreys moe.
13. When (g) Bera, and king (h) Birza heard
what mischiefe they had done,
Howe Townes, and Cities were destroyed,
and slaughter great begonne:
14. Then marched they to Shidden dale,
with all the power they might,

(a) Ambicion is the chyefe cause of warres amõge Prynces.
(b) Called also the deade Seator the Lake neare vnto Sodom and Gomorra.
(c) In Asteroth Karnaim,
(d) in Ham.
(e) in shaueh Kiriathaim.
(f) in theyr mount Seir vnto the plain of Paran, which is by the wildernes and then turned they to the wel Enmishpat which is Kadesh.
(g) Kinge of Sodom.
(h) King of Gomorra.

Did guide their Army in such sorte,
as redy were to fight.
15. With them the Kinge Semeader,
and Shineabe also:
And Belas Kinge forth went as one
to geue the ouerthrowe,
16. Against these fiue the other power,
their Battailes dyd empale,
They all in fight together ioyn'de
alonge in (a) Shidden vale.
17. It so befell the Sodome Kinge
and Gomors Kinge likewise
For feare did flee, and sawe their power
fall downe before their Eyes.
18. And such as yet were left behinde,
made speede to scape awaie:
And to the Mountaynes fledde for life:
forgettinge Battell Raie.
19. Kederlaomer and his power,
which now the better had
With Sodoms, and Gomorraus goods,
went thence away right glad:
20. And Lot likewise, with them they (b) tooke,
Which did at Sodome dwell:
Of all the goods hee then possest,
they left him nere a dele.
21. And one of them which had escap'te,
to Abram ranne apase:
And tolde hym all: & how that Lot
to them nowe Captiue was.
22. Abram with (c) Mamre brother then
of Escoll and Aner,
Together these in perfect league
confederated were.

23. Vppon

[a] Afterward was ouerwhelmed with water & so called the salt Sea.

[b] The godly are plagued many times with the wicked and therefore their cõpany is daungerous.

[c] At this tyme Abrahã dwelled in the Oke, grouc of this Mamre the Amorite

23. Uppon this newes prepar'd themselues,
and Abram forth him spedde,
And Harnised his Yongmen freshe,
borne in his house, and bredde,
24. Three hundred, and eighteene were they,
and euery one a man
They all pursude the Ennemy,
vntil they came to Dan.
25. And Abram there vpon them set,
hee, and his men by Night:
And smote them, and pursued them
to Hoba in their flight.
26. And there recouered all the goods,
and brought thence backe agayne:
His Brother Lot, and People all,
that then were left vnslayne.
27. When after hee returned had,
from slaughter of the Kinge
Kederlaomer, and the rest
of Kinges, that hee did bringe:
28. There mette him in the Valley playne,
which Kynges Dales is to name,
Kinge Bera, Kinge of Sodome Lande,
and balste him in the same.
29. (a) Melchisedech of Salem Kinge,
came also forth in fine,
Him to salute with Presente meete,
and brought forth Breade, and Wine.
30. Hee was the Priest to God of Gods,
in perfecte doctrine staid,
And by the holy spirite of God.
hee Abram blest, and sayd,
31. Blest bee thou Abram euermore,
of God the Lorde on hye,

This Hoba lyeth on the left hand of Damasco.

[a] Was priest vnto the moste high God and after the death of Abraham vvas kinge of Salem, the Ebrues suppose him to be Sem the sonne of Noah, because he liued after the Floodde. 500. yeares.

a) Abram gaue Melchisedech the tythes of all his pray.

Possessor both of Heauen and Earth,
and all that liues thereby.
32. And blessed bee the God most high,
the God of Sea, and Lande,
Which hath thy (a) Foes deliuered,
by might into thy hande.
33. And then the Kinge of Sodome sayd
to Abram in this wise,
Geue me the (b) Soules, and take the Goods:
as please thee them deuise.
34. Abram to him thus answered,
I haue lifte vp my hande
To God, that owes both Heauen and Earth,
before whose Face I stande.
35. I will not take of that is thine,
what euer that it bee,
So much as is a little Threed,
or Lachet shooe from thee:
36. Least thou perhaps, hereafter say,
Abram is rich by mee,
Saue onely that which eaten is
by these Yongmen you see:
37. And eke the partes I do except
of those with me that wente,
Aner, Escoll, and Mamre eke,
their partes shall them content.

(b) By the Soules is signified both the mē and vvomen

The Contents of the XV. Chapter.

The Lande agayne is promysed
To Abram, and his seede,
Abram beleeues, and therefore hee
Is Iustified in deede.

The

The Prophecie of Bondage great
To Iſralites, that fell,
Howe they vndor Kynge Pharao,
Fowre hundred Teares ſhoulde dwell,
And howe they were deliuered,
This ſame ſhall alſo tell.

AND after when theſe thinges were done,
And Abram wel apayde,
The word (a) of God, to Abrã came,
in Viſion thus, and ſayde:
2. Bee of good cheare, & not afrayd,
for I am thy defence:
Exceedinge great is thy rewarde,
ere thou departeſt hence.
3. Agayne to God then Abram ſayde,
Lorde (b) what wilt thou mee geue,
Sith I goe Childleſſe vp and downe,
th: Dayes that I do liue?
4. The Childe of this thy Stewardſhip
that's of my Houſe to howe,
Is hee the ſame Eleazer,
was borne at Damaſco.
5. O Lord my God behold and ſee,
thou geueſt mee no ſeede,
And loe, this Ladde borne in my Houſe,
myne Heyre ſhalbe in deede.
6. The word of God yet once againe
came vnto Abrams Eare:
Which ſayde, the Ladde borne in thy Houſe
bee ſhall not bee thine Heyre.
7. But of thy Body one ſhall come,
thy Sonne, and Heyre ſhalbe,
And then God brought him out and ſayd,
looke vp to Heauen and ſee.

(a) The vvord of God cometh vvhen he shevveth any thing vnto vs by reuelatiõ and is a maner of ſpeach of the Hebrues, Chapter. 11'. 8. and, 13. 21.

b] His fear vvas not onely that he ſhould bee chyldles, but leſt the promis of the bleſſedſeede ſhold not be accomplished in him

And

8. And tell the ſtarres therein that bee,
if thou them number can:
Euen ſo thy Seede, on Earth ſhalbee,
ſurpaſſinge reach of man.
9. And what the Lorde to Abram ſayde,
of Abram was (a) beleeu'de.
Which reckned was ſuch righteouſnes,
as might not bee remeu'de.
10. To him agayne the Lord yet ſayde,
I am, that brought thee free
From Vr, out of the Chaldee Lande,
to geue this Lande to thee.
11. O Lord my God, ſayde Abram then,
whereby (b) ſhall I this knowe,
That I this Lande ſhal ſo poſſeſſe
as thou haſt ſayde, or no?
12. God bade him take an Heifer ponge,
of three yeares olde to bee.
A Female Goate, a Ramme likewiſe,
whoſe Ages ſhould agree.
13. A Turtledoue, a Pigeon ponge
God alſo bad him take:
And Abram knewe afeer what ſorte
bee ſhould diuiſion make.
14. All theſe bee tooke, and in (c) the mid'ſt
deuided them in twaine,
And then one peece, gaynſt other ſet
in order ſo agayne.
15. But (d) yet the Foules bee ſuffred not,
ne would them ſo diſplay:
As Birdes vppon their Carkaſſe fell,
bee draue them ſtill awaye.
16. And when the Sunne declined was,
and Darkenes did appeare:

On A-

[a] To beleeue Gods promiſſe was accõpted to Abraham for ryghteouſneſſe.

(b) this is a particuler motion of Gods ſprite which is not lawfull for al to followe in aſking ſignes, but was permitted to ſom: by a peculier motion, as to Gedeon and Ezechiah.

(c) This was the old cuſtom in making couenaunter. Ieremy. 34.

[d] to which god added theiſe condicions that Abrahams poſterity ſhould be aſſorn in peeces but after they ſhouldbe coupled together: alſo that it ſhould be aſſaulted but yet deliuered.

On Abram fel a ſtumbling ſleepe,
and eke a fowayne feare:
17. And in the ſame God ſayd to him.
let this be knowne to thee,
Thy ſeede ſhall dwell in forrayne Lande,
and as a Straunger bee.
18. And Seruauntes theirs ſhall they become,
and do what they them will:
And for their paynes foure(a)hundred Yeares,
ſhall they reward them ill.
19. This Nation yet whom they ſhall ſerue
ſhall(b)Iudged be of mee.
And after ſhall thy ſeede departe
with richeſſe, and be free.
20. And thou in peace ſhalt paſſe away,
whereas thy Fathers lye,
And in an Olde, and goodly age,
ſhalt buried lye them by.
21. And in the(c)fourth Age after this,
they ſhall againe come heere.
For why, the ſinne of th'Amorites
more fuller ſhall appeere.
22. And after ſo it came to paſſe,
when downe the Sunne did goe:
Aboue vnder the Firmament,
a darkly Cloude did showe,
23. A ſmokinge Furnace, and a Brande
of glowinge Fyer ſeene:
Which went the peeces as they laye,
oft to and fro betweene.
24. And in the Daye, when this was ſeene,
God did a Couenaunt make
With Abram ſaying: to thy Seede,
this Lande haue I betake.

[a] Accõpting from the birth of Iſaac to their departure out of Ægypt.

[b] To Iudge in this place is to take vengeaunce.

[c] Or, after fowre hundreth Yeares for an Age or Generation is here taken for 400. Yeares.

[d] Though God ſuffer the wicked for a time, yet his vengeance falleth vpon them when the meaſure of their wickednes is full.

25. From Egipt, vnto Euphrates,
by Riuers as they flowe,
The Kenits, and the Kenizites,
and Kadmonites also:
26. The Hethites, and the Pherezites,
and (a) Giantes fierce and fell:
The Amorites, and Cananites,
with Kinredds where they dwell:
27. The Gergesites, and Iebusites,
with all that these possesse:
Unto thy Seede haue I this geuen.
by Cou'naunt, I confesse.

(a) The Giantes be the Rephaims.

The Contents of the XVI. Chapter.

To Abram, Sarai geueth leaue,
to take her Mayde to wyfe:
The Mayde her Maistresse doth displease,
by which there grewe much strife:
And Sarai doth intreate her ill,
the Mayde doth runne away:
The Aungell meetinge wyth the Mayde,
commaundeth her to staye,
And to her Maistresse to returne:
sayinge all shall bee well:
And that the Childe shee went wythall,
shoulde calde bee Ismaell.

ANd Sarai, Abrams Wife that was,
bare him no Childe as yet,
And hauinge in her House a Mayde,
shee thought her for him fit:

2. And

2. And therefore vnto Abram sayd,
the Lorde doth me restrayne,
So that I can no Children beare,
but barreyn still remayne.
3. I pray thee (a) goe in to my Mayde,
that Hagar is by name:
By her perhaps, I may receiue
some comforte by the same.
4. And Abram did obey the Voyce
and Wordes that Sarai sayd:
And Sarai, Abrams Wyfe then toobe
Hagar, th'Egiptian Mayde,
5. And to her Husband did her (b) geue
to bee his Wyfe, and feere:
Yee Hagar knewe, and shee conceiu'de,
as after did appeere.
6. When Hagar sawe her selfe with Childe,
shee gan then to despise
Her Maistresse: and what ere shee did
was hatefull in her Eyes.
7. Then Sarai vnto Abram sayd,
good faith thou dost mee Wronge:
My Mayde I haue geeuen vnto thee,
the tyme is yet not longe:
8. And now that shee conceyued is,
as shee the same doth see,
I hated am, in sight of her,
God iudge tweene thee and mee.
9. But Abram vnto Sarai saide,
thy Mayde is in thy hande,
Do thou with her as pleaseth thee,
I will thee not withstande.
10. And when that Sarai angry was,
shee vsed her not well:

(a) To go in to her Maid, is to knowe her carnally. For it was the manner among the people of God that if ye Wife were barre by both their assents he might haue an other Secõdary Wife not to take for Lust, but to multiply Gods people.

(b) Abrãhad dwelled. 10. Yeares, in the Land of Canaan, before Sarai gaue Hagar her Mayde vnto him.

Then Hagar fledde from Sarais Face,
with her shee would not dwell:
11. Into the Wildernesse shee fledde,
where as shee did abide,
And there the (a) Aungell of the Lorde
this beanie Hagar spied,
12. Hard by (b) a Fountayne Water cleare,
and thus to her did say,
Whence cam'ste thou Hagar, Sarais Maide,
and whither mak'ste thou way?
13. I flee (sayd shee) from froward Face
of Sarai Maistresse mine,
Who cruelly hath delt with mee,
and at me doth repine.
14. (c) Returne againe, sayd th'Aungell then,
thy Maistresse home unto:
Submit thy selfe under her hand,
and what she bids thee, doe.
15. And in encreasinge (sayd he than)
I wil encrease thy Seede
In number, such for multitude,
as number shall exceede.
16. And more the Aungell sayd to her:
thou arte with Childe I see:
A Sonne it is, and Ismaell
his proper name shalbe.
17. Comfort thy selfe in this distresse,
thou shalt receive relefe:
For why the Lord, thy voyce hath heard
thy trouble, and thy griefe.
18. The Child that now is in thy Womb,
a wilde Yongeman wilbe,
And every other man against
lift up his hande will her:

(a) Which was Christe, as appeareth in the. Ca. 18. 19.
(b) This Foutaine of water was by a Wel in the way to Sur.
(c) God relecteth no estate of people in their miseries but sendeth the comfort.
Cap. 25. 12.

Like.

19. Likewise, the hand of euery Man,
against him shall arise.
And in the presence shall hee dwell,
of all his (a) Brethrens Eyes.
20. Shee called then the Name of him,
that thus vnto her spake:
Thou God, thou God, dost looke on mee,
for thy great Mercy sake.
21. For why, saith shee, haue I not seene,
euen here amid this place?
The (b) hinder partes of this my God,
that sees mee in the Face?
22. Wherefore the Well, that was her by,
where th'Aungell did her see
Was after cal'de the (c) Well of him,
that liues and seeth mee.
23. To Abram, Hagar bare a Sonne,
that's (d) Ismaell, by name:
Fower score, and sixe, was Abrams Age:
when Hagar bare the same.

(a) That is, the Ismaelites shal be a peculier people by theselues and not a porcion of an other people.

(b) The hinder partes of God, that is by reuelation or othervvise to haue feelinge or knovvledge of God.

(c) This Well is betvveene Kadesh and Bered.

(d) Abram named his Sonne that Hagar bare to him, Ismael.

The Contentes of the XVII. Chapter.

The name of Abram, and his VVyfe,
here chaunged shall you see.
The Canaan Lande is promised,
the fourth tyme, hie to be.
Howe Circumcision first beganne,
this Chapter shall you tell:
To Abram, Isacke promisde is
who prays for Ismaell.

WHEN Ninty Yeares of Abrams age
and Nine, were run and gone:
So that hee was to count vpon,
an Hundreth Yeares saue one.

2. The Lord to Abram did appeere,
and thus to him did saye,
I am the Lorde th'Almighty God,
before mee walke thee waye:
And bee thou perfect in thy course:
for I will make this Day.

3. My blessed Bond, twene me and thee,
and will thee multiply:
So that thy Seede the Earth shal fill,
and that exceedingly.

4. And Abram fell vpon his face,
wyth meeke and lowly cheere.
And God stil talked yet wyth him,
and sayd as doth appeere.

(a) A father not onely according to the flesh, but of a farre greater multitude by mayth.

5 Abram, behold I am with thee,
my testament also:
And thou a (a) Father shalt be made,
of Nacions great to growe.

6 And neuer shal frombence thy name
be Abram any moze:
But (b) Abraham thy name shalbe,
make glad thy selfe therfoze:

[b] The changinge of his name is a seale to confirme Gods promisse vnto him.

7 For I a father haue thee made
of nations many a one.
And I wil make thee grow so great,
as yet was neuer none.

8 So many shal the nations be,
that I of thee wil make:
Yea Kinges shal come and springe of thee,
this wil I for thy sake.

My

9 My Bonde moreouer will I make,
betweene my selfe and thee,
And eke thy seede in kinred theyrs,
that after thee shalbe.
10 And by an euerlasting wyll,
this Bond haue I decreed.
That I a God to the may be,
and after thee, thy Seede.
11 And I wil geue to the and thine,
that after the shal growe,
The Land wherein a Stranger thou
yet to and fro dost goe.
12 Euen al the Lande of Canaan.
for euer shal they haue:
And I will be to them their God,
and heare them when they craue.
13 Therefore (sayd God) see that thou keepe,
my testament wyth the.
Both thou, and thine, shall the succeede,
in kinreds as they be.
14 And this is now my (a) testament,
I wil you to be bonne,
Twene me and you, and twyxt thy seede
that after thee shall come:
15. I will that you shall Circumcise,
ech Manchilde, that is borne
Amonge you, in your Kinredes all,
as I haue sayd before.
16. And you the (b) Foreskin of your Flesh
shal Circumcise also,
Which of the Bonde a signe shalbe
tweene mee and you, to knowe.
17. And euery Manchilde you amonge,
that Eight Dayes olde shalbe,

(a) Circumcision is called the Testamene or Couenaũt because it signifieth the Couenaunt and hath the promis of grace ioyned to it: vvhich phrase is cómon to al Sacramentes.

(b) The foreskin is the priuy parte that doth shevve that all that is begotté of mã is corrupt, and must bee mortified.

Likewise

Likewise shall Circumcised bee,
as I haue sayd to thee.
Cap. 21. 4.
18. And such as in your Kinredes are,
and borne at home, in deede:
And such as be with Mony bought.
of Straungers from thy seede,
19. I saye, the man borne in thy House,
and bee with Money bought,
Must needes all Circumcised bee,
as I before haue taught.
20. And in your (a) flesshe my Testament
a Signe shalbe most sure
Of this same (a) Bond tweene mee and you,
for euer to endure.
The Man Childe eke, that's borne with you,
that is not Circumcised,
In order such, and at such time,
as I haue you aduised.
22 That soule shall perishe from the rest,
because he broken hath
My Testament I made with thee,
and turnde himselfe to skath.
23. And God sayd vnto Abraham,
thou shalt not call thy Wife
Sarai, but (b) Sara is her name
from hence forth all her life.
24. And I will blesse her, (sayth the Lord)
and haue geuen thee a Sonne
That shall procreate, and come of her,
that neuer erst was done:
25. Upon her People eke likewise,
I will such blessinges bringe,

(a) The Scripture vseth to call the signe of the thynge by the name of the thinge to keepe the thinge signified the better in memory: as here he calleth Circumcisió, his Bond, which is but a Token therof and as peter calleth Baptisme, Christe.

[b] Sara, which is to vnderstād, Dame, or Princesse.

As ouer

As out of her shal Nations great
and kinges of people spynge.
26 But Abraham fell on his face,
and to hymselfe did (a)smyle,
And in the secrete of his harte,
thus sayd within a while.
27 And shall a Childe be borne to him,
that's olde an hundreth yere?
Shal Sara eke, th'acts Nynety yere,
be able for to beare?
O Lord that Ismaell myght liue,
and in thy sight appeare.
28 To whom God sayd, Sara thy wife,
shall beare a Sonne in deede:
And Isahac thou shalt him call:
a plante euen of thy seede.
29 And I will make my band wyth him,
an(b)euerlasting band,
And wyth his future seede to come,
that euermore shal stande.
30 Concernyng Ismaell thy Sonne,
I haue the heard also,
I haue him blest and will him make,
for to Encrease and growe:
And will hys seede much multiply,
exceding great in showe.
31 For Princes twelue shal he beget,
this will I for thy sake,
And I of him and of his seede
a Nacion great wil make.
32 My bond I'le make wyth Isahac,
Wyrch Sara shal thes bryng:
Just twelue monthe hence, at this same tyme,
shall happen so the thynge.

(a) He smyled not of infidelity, but it proceded of a sodayn ioy.

Cap 18. 15. & 21. 2.

(b) the euelasting band is made vvith the childrē of the spirit, and vvith the children of the flesh is made temporall couenant, as vvas promised to Ismael.

And god went vp from Abraham,
and left to talke with him:
33 Then Abraham toke Ismael
his sonne which Hagar brought,
And such as in his house were borne,
or were for mony bought.
34 As many as men children were,
among his household all,
He (a) Circumcised them eche one,
as God did say, thou shal:
35 I say the flesche of their foreskinne
in lowe and humble wise,
Upon the Day God poynted han,
hee did them Circumcise.
36 And Abraham, himselfe also,
an hundreth yeres saue one
Was, when the flesche of his foreskinne
was cutt away and gone.
37 And Ismael, was of the age
of thyrtene yeres, to show,
When as the foreskinne of his flesche
was Cyrcumcised so.
38 The selfe same Day, was Abraham
and Ismael, his sonne,
And al the menne borne in his house,
that did together wenne,
39 And such as were for mony bought,
that in his house did byde,
I say they were with Abraham,
together Circumcis'd.

a) They were wel instructed which obaied to be circumcised without resistaunce, which thinge declareth that Maisters in their Houses ought to be as Preachers to their Families, that from the highest to the lowest they may obaye the will of god.

[b] The Ebrewes giue their children names the 8 day whe they are Circumcised. Petrus Comestor. 67

The Contentes of the *xviii Chapiter.*

Three

Three men appere to Abraham
as at his dore he sat
Isacke agayne is promised,
and Sara laughes therat.
Destruction of the Sodomites.
is opened by the way
To Abraham, and he for them
vnto the Lord doth pray.

AND Abraham was in the Playn,
of (a) Mamre where he dweit, (a) Or Oken groue.
And beake himselfe agaynst the Sunne
whose parching beat he felt:
2. As he yet sate within the doze
of that his House or Tent,
It pleasd god vnto hym t'appere
by number three he sent. b) three mē that vvere 3. Angels in mās shape.
3. And Abraham lift vp his eyes,
and looke on euery syde:
And lo, by him three (b) men there stode,
whom when he had espide
4. He ranne to mete them from his Tent
and fel vpon the grounde,
And sayd (c) O Lord if in thy sight
I euer fauour found, c) Speaknge to one of them, in vvhom appeared to be moste Maiesty, for he thought they had bene men. Cap.19,3.
5. Goe not (I pray) thy seruaunt from,
let Water fayre and clere
Be fetcht to (d) wash your Feete withall,
vnder this tree that's here. d) For Men vsed in those parties to goe bare footed, by reason of great heate.
6. And I wil runne some Bread to fetch
no whit I tary shall,
That you may eate and so refresh
your harts and Sprites withall

7. And then you shal when as you please
departe and got your way.
For therfore are you hether (a)come,
to seruaunt youre this Daye.
Sayd they, go, do as thou hast sayd,
we wil abide and staye.
8. Then Abraham departed thence,
and so apace he wente
Unto his wyfe that Sara was,
abyding in the Tente.
9. He bad she should three peckes of meale
for the finest strengeth to take:
The same wyth speede at once to kneede,
and Cakes therof to make.
10. And Abraham vnto the Beastes
did runne a Calfe to fet,
That young and tender was to see,
fyt for the Kyer set.
11. He gaue the same a yong man to,
that then was there with him,
And he the same with hasty speede,
did ready make and trim.
12. When Cakes were bak'te, and ech thing els
in decent order was,
He Butter tooke and Milke also,
and brought the Calfe in place:
13. Where as they were vnder the Tree
and it before them set,
Then Abraham vnder the Tree,
stode by when they did (b)eate.
14 And Abraham demaunded was
by them whom God had sent:
Where Sara was? he answered,
beholde, shee's in the Tent.

a) as sent of god that I should do my duty vnto you.

b) For as god gaue them bodies for a time, so gaue he the faculties therof, to vvalke, to eate and drinke, & such lyke.

15 Syr

15. Sayd he, I wil in my returne
come backe agayne to thee,
Accordinge to the tyme of (a) lyfe,
that shall apparant be.
16 And loe: thy Wyfe shal have Sonne
such fauour shalt thou fynde:
That Sara heard where as she stode,
The Tent doze there behynde.
17. Foz Abzaham and Sara both,
in yeares were very olde,
T'was not with hir as Women with,
she baren was and colde.
18. Therfoze she (b) laughed where she stoode
and to hir selfe did saye,
Now am I oulde, my Lozd also,
shal I with lust go playe?
19. But God which heard and saw hir hart,
did Abzaham aske, why
That Sara laughed within herselfe
and sayd thus secretely,
20. Shal I that Olde and barain am
conceiue and a chyld beare?
Is any thyng to wonderfull
foz God to do each where?
21. I saye, accordinge to the time
that I apoynted thee:
I hyther will returne agayne
when t'me of Life shalbe:
And Sara shall bringe forth a Sonne,
and that thine Eyes shall see.
22. When Sara heard her thought disclosed
shee was as then afrayde:
And sayd, forsooth I laughed not:
and so the same denayde.

a) that is vvhē she shall be deliuered orvvhē the chyld shall come into this lyfe. Cap. 17 18.

b) For she rather had respect to the order of nature, then beleued the promise of God.

It is not so, but thou dyd'st Lawghe,
to her agayne he sayd.
53 And so these men stode vp and look'd,
from thence to Sodom warde,
And Abraham, parte of theyr waye
did both them guide, and garde.
(a) Iehouah, which vvee call Lord shevveth that this Aungell vvas Christ for this vvord Iehoua is onely applyed to God.
54 And as he went, the (a) Lord thus sayd,
shal I from Abram hide
That thinge which now I minde to doe,
where Sodomytes abyde?
55 I know that Abraham shalbe
a people great to see,
And all the Nations of the Earthe
in hym shall blessed be.
(b) He shevveth that Fathers ought to knovve Gods iudgemẽts and to declare thẽ to their Children.
56 Also I knowe (b) hee wyl commaunde
his Children and his flocke
And of his household after hym,
that springeth of his stocke,
57 To kepe the way of God theyr Lord;
and do the thing that's right,
With conscience pure, that God may bringe
on Abraham such light
As God before hym promysed,
by Richelle of his might.
Chap. 19. 20 (c) God speaketh after the facion of men that is I vvyll enter into Iudgement vvyth good aduice.
58 The Cry of Sodom and Gomorre.
God said, is very greate,
And sure theyr Synne more greeuous is,
then fiers flamyng heate.
59 I will therefore (c) goe downe, sayd he,
the same to viewe and see,
Whether they haue in all so donne,
as (d) Cryes come to me.
b) For our sinnes cry vengeaus thoughe none accuse vs.
60 And so the men departed thence,
and toward Sodome wente,

But

But Abraham before the Lorde
yet stode wyth good entent:
41 At last drew neare and said, wilt thou
destroye the righteous all
Wyth wycked menne, that therein be?
perhap it may so fall,
42 Thou mayste amonge the wicked sorte
there fifty righteous see,
Wilt thou (O God) not spare the place
for fifty right that be?
43 Let that be far and far from the,
that thou the Just should slaye
Together wyth the wicked sorte
that haue despysd thy way.
44 And that the righteous should appeere.
as wycked in thy sighte:
Shall not the Iudge of all the worlde,
accordyng do to right?
45 If I in Sodome City finde,
fifty (a) that righteous are,
I will (sayd God) for fiftye sake,
both men, and City spare.
46 And Abraham, thus answered,
and sayd (O Lorde) beholde,
I that but Ashes am and Dusse,
to speake yet am so bolde.
47 If so may chaunce there shal lacke fiue,
of fiftye righteous men
Wilt thou the City, and the reste
destroy, for wante of them?
48 God sayd againe, if I may finde
but forty there and fiue,
I wyl the City saue from harme,
and all therein alyue.

a) God declareth that his iudgementes were done with great mercy, for so much as all were so corrupt, that not onely fifty, but Ten righteous men could not be founde there, and also that the wicked are spared for the righteous sake

Wald

49. Sayd Abraham, the Citty (Lorde)
may Forty righteous make:
God sayd, I will it not destroy
for Forty righteous sake.
50. O let my Lorde, not angry bee,
that I replye agayne:
There may be Thirty found therein,
that righteous do remayne.
He sayd, if I but Thirty finde,
I will do no man payne.
51. O see, sayd hee, I haue presum'de
my God to speake to, here:
There may be Twenty yet therein,
that righteous may appeare:
Sayd God, then for those Twenties sake,
the Citty shalbe cleare.
52. O Lord with me not angry bee,
but let thine anger ceasse:
I will this once, (a) but speake to thee,
and after holde my peace:
53. Perchaunce, there yet may Tenne be there
that do thee loue and serue:
I will sayd God, for those Tenne sake,
the City whole preserue.
54. Thus when that God of Abraham
had heard what hee couldе say:
Almighty God departed thence:
and Abraham that Day
Returned backe vnto hys place,
within his Tent to staye.

a] If God refused not the prayer for the wicked Sodomites euen to the first request how much more will hee graūt the prayers of the godly for his afflicted.

The Contentes of the XIX. Chapter.

IVst Lot two Angels doth receyue,
VVythin his Houſe to byde,
The Sodomites do compaſſe rounde,
Lots Houſe on euery ſide.
From Sodoms Plague, Lot is ſet free,
By power of mighty hande:
Lots VVyfe into a Piller Salt
VVas turnde, and ſo doth ſtand:
How Lot wyth wyne was ouer chargde,
And wyth his Daughters laye,
And how they Chyldrē brought hym forth,
By this perceyue you maye.

AT Sodome Gate, as Lot there ſat,
the Day, and Night (a) betwene:
Two (b) Aūgels, vnto Sodōe cāe,
whom when that Lot had ſæne:
Hee roſe, and ran them for to mæte,
and bowed downe hys Face,
And ſo alonge, vppon, the Ground,
hee did thē both embrace,
3. And ſayd, my Lordes turne in I pray,
your Seruauntes houſe within,
This Night abide, and waſhe your Feete:
and for the Day begin
4. You ſhall riſe earely in the Morne,
and ſo departe againe:
They yet denayde, and ſayd we will
in ſtreates al night remayne.

(a) Which vvas in the Euening.

(b) Wherin vve ſee Gods prouident care in preſeruing his: albeit he reueleth not hymſelfe to al alike: for Lotte had but tvvo Angelles and Abrahā thre. Cap. 18.5

5. Ah las not so (my Lordes) sayd Lot:
and Lot importune was:
(a) That is, he prayed them so instantly. With humble speach did them (a) compell,
and so it came to passe,
6 In manner, as it were by force,
they turned in at last,
Into the House of this Just Lot:
and Lot with speedy haste:
7. Made them a Feast, & bak't them bread
of sweete and sauery Do:
(b) Not for Necessity but because the time was not yet come that they would reueale themselues. They (b) eate thereof, were satisfied,
and well contented so.
8. But ere these Men to rest had gon,
the Sodomites came out,
[c] Nothing is more daungerous then to dwel where syn raignes for it corrupteth al Both (c) old, and ponge, and compassed
the House of Lot about.
9. They called Lot, and thus wise sayde,
tell vs where be those Men,
Which came into thy house this Night?
come forth, and bringe vs theym,
That we with them our Lust may vse.
God Lot prepard him then:
10. And out of Doores to them he went,
and sparrd the doore agayne,
And sayde, alas good Brethren mine,
let not such filthe remaine:
[d] He deserueth prayse in defending his ghestes, but he is to be blamed in seking vnlawful meanes. 11. But for Gods sake I humbly aske,
do not so wickedly
Beholde (d) I haue of Daughters twayne,
Ile (etc) them by and by:
12. They Maydens bee, and knowe no man,
with them do what you please:
Forbeare these men, and suffer them
to rest, and take their ease.

13. To

13. To these men onely, nothinge doe,
for (a) therefore came they in
Under the Shadowe of my Roofe,
For feare of Sodome sinne.
14. Stande backe (to Lot sayd some of them,)
againe sayd other some,
Lot came as one to soierne here,
is Lot a Iudge become?
15. Wee surely will deale worse with thee,
then with these Men within:
And so on Lot they pressed sore,
to haue committed sinne.
16. And came the dore of Lot to breake:
the (b) Men put forth their hand,
And pulled Lot into the house,
to them where they did stand.
17. The Sodomites without the dore,
were smote with Blindnesse all,
So that the dore they coulde not finde,
they fainted so withall:
18. The Men of God, to Lot thus sayd,
if thou haue Sonnes in lawe,
Or Sonnes, or Daughters of thine owne:
them, from this Citty drawe:
19. Or what so ever else thou haste,
this Citty here within,
Bringe it from hence, for wee are sent
the same to (c) burne for sinne.
20 For why, the crie of them is great,
before the Face of God:
And now it shall destroyed bee,
with his consuminge Rodde.
21. Then Lot went out, and thus wise spake
vnto his Sonnes in lawe:

(a) That I should preserue them frō all iniury.

[b] That is the men of God in the house.

(c) This proueth that the Angelles are mynisters aswel to execute gods vvrath as to declare hys fauour,

Which Maried had his Daughters deere:
my Sonnes, now stande in awe
22. Of God the Lord, and get you hence,
for God hath hyther sent
His Aungels, this to ouerthrowe,
the Citty shalbe brent.
23. The Sonnes in Lawe tooke all for Jest
their Father Lot did say,
And so as though hee sæm'de to mocke,
they let him goe his way.
24. But when the Morninge did arise,
theese Aungels Lot did call:
And caused him to haste away,
for feare least hee might fal:
25. Stand vp (sayd they) and take thy Wife,
and Daughters twaine thee by,
Least that thou perishe in their Sinne,
and in the Citty dye.
26. And as Lot did the tyme prolonge,
the Men of God, (loe) caught
Both Lot, his Wyfe, and Daughters twayne,
and by the hande them braught,
27. And set them safe the Citty out,
and thus to them did say:
Nowe saue thy life, and looke not backe,
ne tary in the way.
28. Of all this Plaine, and Champion Grounde,
or Countrey thou arte in:
But in the Mountayne, saue thy selfe
from plague that's sent for Sinne.
29. Not so, my Lorde, sayd Lot to them
thy Seruaunt in thy sight:
Great grace hath founde and mercy both,
by Goddes vndoubted might,

(a) The Mercy of God striueth to ouercome Mans slowenesse in followinge Gods calling.

In that

30 In that my lyfe preserued is,
and from the cittie free,
Thy mercy hast thou magnified,
and shewed vnto mee.
31 Behold I cannot saued bee,
in Mountaynes for to lye,
Least some mishap do fall on mee
and therewithall I dye.
32 But (loe) my Lord here is at hand,
A litle citty by
Euen vonder little one you see,
to which place I may flye.
33 O let mee there preserued bee,
is not the Cittie small,
And wilt not thou that Cittie spare
and mee alyue wythall?
34 I haue (sayd God) concerning this,
receiued thy request,
And for thy sake I wyl it spare,
thou shalt be there in rest.
35 Go hast thee hence, and there be safe
for I can (a) nothing doe,
Tyl thou from hence art thyther gone,
my wyll is bent thereto
36 That little Cittie, therefore now
is (b) Zoar cald by name:
The Sunne new ryzen was on Earth
when Lot came to the same.
37 But yet Lots wife for looking backe,
which was to her forbod,
Was turnde into a Pyller (c) Salt,
by mighty worke of God.
38. And when that Lot thus entred was,
the cittie Zoar in,

(a) because Gods commaũdement vvas to destroye the Cittie, & to saue Lot.

(b) This Citie before vvas called Belah, and of some novv Segosa.

(c) as touching the bodye onlie, and this vvas a notable monument of Gods vengeance, to all theim that passed that vvay.

The

The Lorde from Heauen on Sodome sent
and Gomer for their Synne
39 Great rayne of fyre, and Sulpher strong,
not to bee quenched out,
And ouerthrew those cities all,
and Region round about.
40 Thus all that in those cities dwelt,
consumed were with woe,
And all that grew vpon their Ground
was brent to Dust also.
41 And very early in the Morne
aryse did Abraham,
And got him to the (a) place agayne
where last from God he came.
42 And looking vnto Sodome ward,
Gomorra eke also,
And toward all the Land about,
and Countrye there in showe:
43 The smoke of all that Country rose,
much lyke a Furnace great,
And yet God thought on Abraham,
in this consuming heate.
44 And vpon Lot God mindful was,
when he his Angelles sent:
And hym deliu'red from the myddes
of Cities when they brent.
45 And Lot from Zoar did depart,
he feared there to dwell.
And in the Mountaines chose a place,
a hollow Caue or Cell,
Where he and his two Daughters lefte,
Contented were to Dwel.
46 And in those Dayes Lottes daughters sawe
how eu'ry Man was slayne:

(a) That was the place vvhē god talked vvith him such time as the Angelles vvent to destroy Sodom and Gomor.

And none

And none but Lot theyr father left,
alyue that did remayne.
47 The Elder to the Yonger sayd,
good sister myne beholde:
Ther's not a man left in the worlde,
to know vs, as men should.
48 Come, we wil make our father dronke,
and fil his head wyth Wyne,
And lye wyth him and rayse him seede,
the first Night shalbe myne.
49 And so that night they made him dronke,
she wyth her father laye:
But Lot, knew not when she lay downe,
nor when she went her way.
50 And in the Morning so it hapt,
the Elder Daughter sayd,
Sister behold this Night that's past,
no whit at all afrayd
51 I lay al Nyght my father wyth,
let's make him dronke also
Againe this nyght: and to his Bedde
thy turne shalbee to goe:
52 That we to him some seede may raise,
hereafter for to growe.
That Night againe they gaue him wyne
and did hym (a) ouerthrowe.
53 And then the yonger Sister rose,
and lay wyth him likewise:
Lot, not perceyued when she came,
nor when shee did arise.
54 These daughters twayne, their father knew,
and were wyth Child begot,
The father ouercharged wyth Wyne,
the thing remembred not.

(a) That is they made him dronke.

Howbeit

55 Howbeit th'elder bare a Sonne,
and Moab was his name,
The Father of the Moabites,
hee is this day the same.
56 The younger bare a Sonne also,
whose name was (a) Benammi,
To Ammons broode hee father is
unto this day we trye.

(a) That is y sonne of my people, signifiyng that they rather reioyced in their synne than repented for the same.

The Contentes of the twentith Chapiter.

How Abraham as straunger went,
and did his wyfe denay,
And how the king of Gerar land,
tooke her from him away.

AN Abraham now left the Playne
of Mamre where hee dwelt,
And went in Countrye of the South,
where more Sunnes heate he felt.
2 So there betweene (b) Cades & Sur,
a further truth to tell,
In Gerar pitched hee his Tent,
to sojourne there and dwell.
3 Abimelech was king thereof,
and hee for Sarai sent,
Because t'was sayd, a Woman fayre,
abydeth in his Tent.
4 When Abraham demaunded was,
what woman shee should bee,
Shee is sayd hee none of my wyfe
but (c) Sister is to mee.

(b) Which is towyard Cades

(c) Abraham had twyse fallen into this feare: such is mans frailtie.

5 A.

5. Abimelech had her alway
in pureneſſe of his Harte
And Abraham did ſeeme content,
to let her ſo depart:
6. But God vnto Abimelech
by Night, in Dreame thus ſpake:
Beholde ſayd hee (a) thou now ſhalt die
for this ſame Womans ſake:
7 For thee is Wyfe vnto the Man
that thou haſt tane her fro:
Abimelech yet touche her not,
nor no time did her knowe.
O Lord, ſayd he, and wilt thou ſlay
the (b) righteouſe People ſoe?
8. Did they not both to mee affirme
his Siſter thee to bee?
O Lord thou knoweſt with (c) guiltleſſe Heart
this thinge is done of mee.
9. And God likewiſe by Dreame did ſay
I knowe it very well,
Thy Heart, and Handes were pure and cleane,
as thou to mee doſt tell:
10 I alſo thee (d) preſerv'de and kept,
againſt mee not to ſinne,
And therefore would not ſuffer thee,
to knowe what thee had bin.
11. But ſee that thou deliuer nowe
the Man, his Wyfe againe.
For hee is (e) a Prophet, and ſhall (f) praye
that thou maiſt liue and raigne:
12. But if thou wilt not let her goe,
and ſet her from thee free:
Bee ſure that thou ſhalt die the Death,
and all thou haſt with thee.

(a) So greatly God deteſteth the breache of mariage.

[b] The infidells confeſſed that god vvould not punish but for iuſt occaſion.

(c) As one fal-ling by ignoraunce & not doing euil of purpoſe.

(d) God by his holy Sprite retaineth them that offend by ignoraunce that they fal not into greater incóueniéce

[e] That is one to vvhom God reuealeth himſelfe Familiarly.

(f) For the prayer of the godly is of force tovvards God.

13 Abimelech betimes therfore
that Morning did arise:
And all his seruauntes did commaund,
t'appeare before his eyes:
14 And in their eares declared that
which God to him had sayd:
The hearing of the which in deede
did make them sore afrayde.
15 Likewise for Abraham he cal'd
and sayd what hast thou done?
And what haue I offended thee?
that thou hast thus begonne?
16 To bring on mee, and (a) kingdome myne,
so great a Synne as this,
What didst thou see, in mee or these,
to do so much amisse?
17 O King, sayd then this Abraham,
of truth such was the case.
As I did thinke God was not knowne
nor (b) feared in this place.
18 And therfore hauing such a wyfe,
as fayre is to the eye,
Lest for her sake I perish should,
and so too tymely dye:
19 I sayd she was and so shee is
my Sister as you see
By Father, but by mother not,
and Wife became to mee.
20 And after from my Fathers house,
when God did byd mee goe:
Then to my wife in sort I sayd,
this kyndenesse do me showe,
21 In places where wee wander in
if any aske and saye

[a] The vvickednes of the kinge bringeth gods vvrath vppon the vvhole Realm

[b] He shevveth that no honestye can be hoped for vvhere the feare of god is not

Cap. 12. 16.

Is this thy Husband, yea or no,
thou shalt the same denay,
22 And mee confesse a Brother thyne,
whome Nature doth compell,
To wander thus about with mee,
in Countries, where to dwell.
23 Abimelech the kinge then tooke
of Sheepe, and Oxen store,
Of men seruauntes and Womentoo,
and brought them him before.
24 And gaue them vnto Abraham,
forever to remayne,
And with the same deliuered
Sara his wyfe agayne.
25 And sayd, behold before thy face,
my Land doth open lye.
Choose where thou wilt therein to dwell,
as best shall please thyne eye.
26 But vnto Sarah sayd the king
Sara behold and see:
I haue thy Brother Shuer geeuen,
a thousand pieces free.
27 And her the (a) Veyle is of thyne eyes,
to all that are with thee.
And al men els and therewithall,
(b) reproued so was shee.
28 So Abraham to God did praye,
and God his voyce did heare:
The King made whole: his Wyfe, and Maydes,
did Children after beare.
39 For God thus plagued had the house
of Bimelech the King,
The Matrix of them all were stopt,
they might no issue bring.

[a] Such an head as with whom thou maist be preserued from al daunger.

[b] God causeth this Heathen king to reproue her, because shee dissimuled, synce God had geuen her an husband as her vayle, and defence.

Till Abraham his Wyfe receiu'd,
thus happened the thinge.

The Contents of the XXI. Chapter.

How Isaac, that promisde was,
is heere of Sara borne.
How Hagar wythyonge Ismaell,
in Banisment doth mourne.
And how the Angell of the Lorde
vnto poore Hagar cam,
And of the Cou'naunt made betweene
the Kynge, and Abraham.

AS God before had promised,
as hee to Sodome went.
Sarah to see in his returne:
so ere the time were spent,
2. Shee knewe her selfe to bee with child,
and (a) bare a goodly Sonne,
Accordinge to th'appointed time,
that God did say, was done.
Thus in his olde Age Abraham,
a Father was become.
3. And Abraham did call the name
of him that Sara bare
Isack: and then this Abraham
with diligence and care,
4. Did Circumcise his little Sonne
when hee was eight Dayes olde,
As God before commaunded had
in order howe hee shoulde.

(a) She was 90. yeres old when she bare Isaacke, Petrus Comest. 53

Gap. 17. 17.

5. An hundreth yeares was he of age
when Isaac was borne:
But Sara sayd, nowe God hath made
mee to bee laught to scorne:
6. Who (a) would haue sayd to Abraham,
that Sara sucke should geue?
For in his Age, I haue him borne
a Sonne: Longe may bee liue.
7. The Childe did growe, and Weyned was,
and then as was the guise,
Vppon that Day, hee made a Feast
in very solemne wise.
8. Then Sara sawe, how Hagars Sonne
that was th'Egiptian Mayde,
Became a scornefull (b) mockinge Lad to
to Abraham shee sayd.
9. This Bondmayde see thou put away,
and eke her Sonne also:
For hee shall not ioyne with Isaac
my Sonne, as Heyre I troe.
10. This sayinge greeued Abraham,
and nipt him at the heart:
Because from Ismaell his Sonne
hee loth was to depart.
11. But God thus spake to Abraham,
greue not hereat at all.
For Ismaell, nor Bondmayde thine.
for Isaac Ile call.
12. Heare Saras voyce, and doe hereto
as shee hath sayd to thee:
For as I sayd, in Isaac
thy Seede shall (c) called bee.
13 Also the Sonne of thy Bondmayde.
because hee's of thy Seede:

(a) She accuseth her self of ingratitude that she did not beleue the Aungel.

(b) He derydedgods promis made to Isacke vvhich the Apostell calleth persecution. Gala. 4.

(c) The promised Seede shalbe coũted from Isaac and not from Ismaell.

I promise the, I wil hym make
A (a) Nation great in deede,
14 So Abraham rose earely vp,
and did him ready make,
And eke prepar'de for Ismael
and this poore Hagars sake.
15 Breade, and with water Bottel filde
and to her gaue it there,
Setting the same her shoulders on,
and Lad also to beare.
16 And thus away was Hagar sent
who wandred vp and downe
In wildernes of Berseba,
far of from Cote or Towne.
17 In time she had the water spente,
that in the Bottell was
Her Sonne through want was like to dye,
a woful mothers case.
18 She cast the Lad vnder a Bushe,
and went on th'other side,
And sat her downe, a Bowe shot of,
sayinge, whatere betide.
19. I will not see the death of him,
and therewith all shee wepte,
And wronge her handes with grieuous grones,
continuall mone shee kept.
20. But God did heare the crying voyce
of this her Lad or Childe,
And out of Heauen Gods Angell spake
with wordes to Hagar milde.
21. What ayleth thee, bee not afraide,
stand vp therefore, and rise.
For God hath heard thy only Sonne,
where as hee lies, and cries.

(a) The Ismaltes shal come of him. 14

22. Arise

22. Arise therefore, the Lad lift vp,
and take him by the hand:
I will of him a People make,
and mighty for to stande:
23. And God her Eyes did (a) open so,
as shee a Well did see:
Which water did her Bottel fyll.
and there wythal dyd shee
Giue Drynke vnto her Louing Chylde,
that erste nye deade was bee.
24 And so, God styll was wyth the (b) Lad,
In (c) Wyldernes he dweit,
He grewe apace, an Archer was,
and Bowe and Arrowes feit.
25 And when he grew an hable man,
and for a woman fitte,
His Mother out of Egipt Land,
a wyfe there did him git.
26 And at that tyme it chaunced so
Abimelech the kynge
And Phicoll, his chefe Captayne spake
to Abraham, saying.
27 God is wyth thee, in al thou doest,
and therfore sweare to me,
Euen by the name of lyuing God,
Wh ch hath donne much for thee,
28 That thou wilt do to mee no hurte,
nor to my Chyldren deare:
Nor yet to Chylders Chyldren myne,
I say thos shalt thou sweare,
29 To deale with mee and Country myne,
Where thou a straunger wast,

(a) Except God open our Eyes we can neither see nor vse the meanes vvhich are before vs.

(b) As touchinge outvvarde thinges God caused him to prosper

(c) Of Haraph

As I

As I haue shew'de my selfe to thee
in kindnesse that is past:
I will so sweare, sayd Abraham,
and tooke such (a) Oth at last.

[a] So it is lawfull to take an oth in matters of Importance for to iustifie the truth and to assure others of our sinceritie.

30. Ere this the Seruauntes of the Kinge
by force had tane away:
A Well, that Abraham had Digg'de,
and therefore did her say,
31. With some rebuke vnto the Kinge,
thy Seruauntes beinge stronge,
Haue tane away by violence
my Well, and donne mee wronge.

(b) Wicked seruauntes doe many euilles vnknowen to their Maisters.

32. The Kinge thus sayd, I (b) knowe not who
hath done this thinge to thee:
Also agayne vnto this Daye
thou neuer tolde it mee,
Yet neither heard I of the same,
it shall amended bee.
33. And Abraham gaue to the Kinge
of Sheepe, and Oxen faire,
And both of them together made
a Bond of Frendship there.
34. And seuen Ewe Lambes did Abraham
alone together set:
What meane these Lambes, then sayde the Kinge
alone that's hyther set?
35. These seuen Ewe Lambes, sayd Abraham,
thou shalt take at my hand,
That they may witnesse vnto mee,
the Well, to vnderstande
36. Was Digde by mee: and to this Daye
thus Called is the place
(c) Berseba, for because that there
they Swoorne together was.

(c) Or Well of the othe or of seuen: meaning the 7. Lambes.

37. And

And then the Kinge and Phicol both
rose vp and turnde agayne
Unto the Lande of Philistims
whereof he King did raygne.
38. And Abraham did plant a Grone,
wherein he digde a Wel,
That he therein the name of God
(th'almighty Lord to tel)
39. Continually did cald vpon
with perfect fayth and stronge,
And in the land of Philistims
remained very longe.

The Contentes of the XXII Chapter.

The fayth of Abram proued is
in offringe of his Sonne
How Chryst from God is promised,
for VVorldes redemption.
Of Nahor, Abrams brother eke
the generation

AFter these thinges were sayd & done
it came to passe also
That God did proue this Abraham,
if fayth he had or no:
2. And so the Lorde then did him cal
by name of Abrahame,
Who answered with humble Spryte,
behold Lord here I am.
3. Sayd God to hym: now take thy Sonne
That's Isahack by name,

Whom thou doſt loue to (a) Moriah land,
thou thither bryng the ſame
4. Thy onely Sonne there ſacrifyce
for (b) ſacrifyce to me,
Vppon one of the mountaynes there
which I wil ſhew to thee
5. Then Abraham roſe early vp,
in morne before the Sunne,
His Aſſe he ſadled and prepared
and iourney his begunne.
6 He toke two young men of his owne,
and Iſaback lykewyſe
And wood did cleaue, and ready make
to burne wyth Sacrifyce.
7. Then Abraham with his young men
and Iſaback alſo
Roſe vp and got them to the place
whereto God bad him goe.
8. The third day Abraham lift vp
his eyes and ſaw the place
Far of: and ſayd to his young men
ſtaye here with th' Aſſe a ſpace:
9 I and the Lad wil ponder goe,
and worſhip as we oughte,
And after come (c) agayne to you
ſo tooke they wood they brought,
10. And layd the ſame vpon the backe
of Iſaback to beare,
But he a Knyfe toke in his hand,
and fyer that was there.
11. Together went they vp the Mount,
and paſſing on the waye
Then Iſaback to Abraham
his Father thus gan ſaye

vp

a] Which ſignifyeth the feare of god, in the vvhich place he vvas honored & Solomō aftervvard built a Tēple.

(b) Herein ſtode the cheefeſt poynt of his tēmation ſeyng hee vvas cōmaunded to offer vp him, in vvhom God had promiſed to bleſſe all the Nations of the Worlde.

c) He doubted not but God vvould accomplifhe his promiſe, though he ſhoulde ſacrifyce his ſon

My father deare, who aunswered
thy Father's here my sonne,
Sayd Isahac here lackes as yet
the cheefest thing vndone.
13. I see (sayd he) her's wood enough
and fyer it to burne,
But wher's the Shepe for Sacrifice
that now should serue the turne?
14. My louing sonne, sayd Abraham
I pray thee be content
God wil prouyde (a) for Sacrifyce
a shepe that shalbe brent
And so together louingly
vpon the Mount they went.
15. And when they came vnto the place
which God had shewed him
There Abraham an Alter made,
and wood he dressed trym.
16. And tooke his swete sonne Isahac
and bound him as he stoode,
And layde hym there the Alter on
aloft vpon the wood.
17. And as he stretched forth his hand,
therein he toke the knyfe,
Myndyng therwith to kil his sonne,
and reaue him of his lyfe:
18. But then the Angel of the Lorde
thus spake from heauen hye:
O Abraham O Abraham:
he sayd, Lord here am I.
19. Laye not thy hand, sayd th'Angell than
vpon thy Childe to kyl
Ne any other thynge attempt,
wherby to do him ill.

a] The onelye wraye to ouercome temptation is to rest vpon gods prouidence.

20. For now I (a)know thou feareſt God,
by this that thou haſt done,
And haſt not ſpared for my ſake
thy deare and onely Sonne.
21. And Abraham his Eies lift vp,
and lookte on eu'ry ſyde,
And (loe) a Ramme by hornes was caught,
In buſhie Thicket tyde
22. His Chyld he toke and did vnbynd,
and from the Alter ſette:
And went vnto the Thicket there,
from whence the Ramme hee ſette.
23. And offred for a Sacrifyce
the Ram that he ſo caught
In ſteede of his ſonne Iſahacke
whom he for offringe brought.
24. And Abraham did call the place
Almighty God wil ſee.
As it is ſayd vnto this day,
In Mount God ſeene wil be.
25. The Angel calde the ſeconde tyme
from Heauen to Abraham,
And ſayd, I haue my (b) ſelfe ſworne by,
beecauſe thou hither cam,
26. And haſt thus done, and haſt not ſparde
thy onelye Sonne I ſee,
I promiſe make in Bleſſyng good
I wil my ſelfe bleſſe thee:
27. In multiplying I likewyſe
wil multiply thy Seede,
As Starrs in Heauen, and as the Sand,
vpon Sea Shore in deede.
28. And more, thy Seede ſhal eke poſſeſſe
the (b) gates of al his foes,

a) That is, by true obedience thou haſt declared thy liuelye fayth

b) Signifyinge that there is no greater thé he

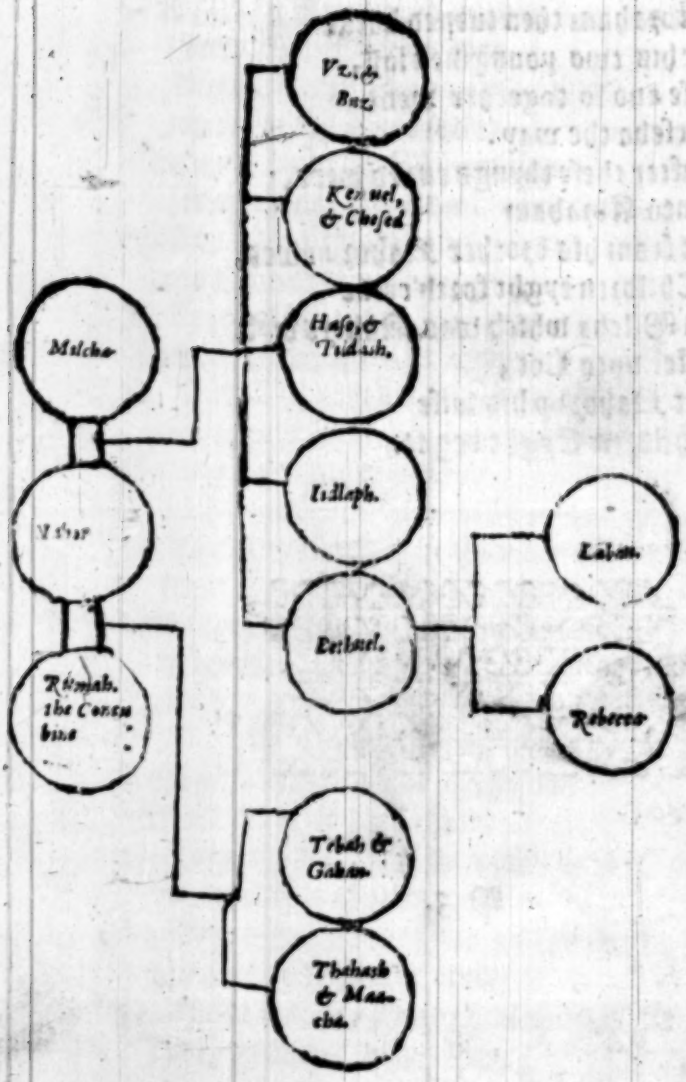
Cap. 12. 3. & 18. 35.

b) Or Holdes,

And

And in thy Seede shal Nations al
vpon the Earth that growes
29 Be hencefoꝛth blessed euermoꝛe,
because that thou hast hearde
My voyce, and to fulfyl my wil,
thou hast no time deferde.
30 So Abꝛaham then turned backe
where his two youngmen lay,
They rose and so together went
to Berseba the way.
31. And after these thynges ended were,
one vnto Abꝛaham
Bꝛought from his bꝛother Nahoꝛ newes,
how Childꝛen eyght foꝛth came
32: From Milcha which was Nahoꝛs wyfe
And sister vnto Lot,
I say that Nahoꝛ by his wife
these childꝛen Eyght begot.

This Kemuel that third sonne is
by Pedagree you see
The father of th'Assyrians
reported is to bee.



The difference betvvene the Wyfe and the Concu
byne vvas this: the one vvas taken vvith cermyn so
lemnities of mariage, and her children did enherit:
the Concubyne not so: neyther did her children inhe
rit, but had a porcion of goodes, or mony geuen thé,

The Contentes of the XXIII. Chapter.

Of Saras death and burial
in field that Abram bought:
The manner how to mourne the dead,
by Abram are we taught.

AN hundreth twenty & seuen yeares
was Sara, when she dyde,
For so long did she liue on Earth,
and myght no longer byde.
2. The Abraham came for to mourn
and wepe for Saras death,
And stode vp from the sight of hyr
to (b) talke with sonnes of Heth
3. And sayde, behold a Stranger I
& forreyner yee see,
Desyre some grounde to bury in,
I pray you, geue it me,
4. That I may bury thys my Corse
out of my sight to day:
The children then of Heth agayne,
this wyse to him gan say:
5. Behold my Lorde thou art a Prince
of (c) God among vs all,
In cheefest of our Sepulchres
thy dead thou bury shall.
6. For none of vs shal thee forbidde
the Sepulchres we haue,
But therein mayst thou lay thy dead,
as thou thyselfe dost craue.
7 Then Abraham stode vp and gaue
obeysance for the same

a) Sarah died in Kiriath Arba: the same is Hebron in the land of Canaã vvhen she vvas 127. yeares old. Petrus Comestor. 59.

b) That is vvhé he had mourned, so the godly may mourn if they passe not measure: and the natural affectiõ is commendable.

c) that is godly or excellent for the Hebrevves so speake of all thinges that are notable because alexcellẽcy commeth of God.

Before

Before the people of the land,
th'offspringe of Heth by name.
8. And further sayd he vnto them,
if it your pleasure bee,
I bury shall my deade from syght,
then harken vnto mee.
9. Ephron the sonne of Zoar hath
a double (a) Caue you knowe
Which in the ende of all his Fielde
appeareth there in showe,
10. I you beseech to speake for me,
that I the same may haue,
For so much money as it's worth,
no other do I craue:
11. And in the presence of you al
I will the Money paye
For a possession vnto me
wherin I bury may.
12. Ephron the Hethit answered
to Abrahams request
In hearyng of the Children all
of Heth and of the rest
13. That went in at the Citty (b) Gates:
not so my Lord (beare me)
The Field and Caue that is therein
I freely geue it thee.
14. And this I speake in presence here
of Sonnes and people myne,
I geue it thee: interre thy dead,
for euer it is thyne.
15. And Abraham his body (c) bowd
as then such was the guyse,
Before the people in the land,
and aunswerd in this wise.

a) Because one caue is vvithin another.

b) meaning all the Cittisens and inhabitauntes.

c) To shevve them that hee had them in good estimatiō and reuerence.

16 I pray thee harken vnto mee
if it thee not offend:
I wyl geeue Syluer for the fielde,
and count thee so my freend:
Take it and I wyl burye there
my dead and so an ende.
17 Ephron agayne to Abraham,
in this sort did replye:
Four hundred sikles is the Lande
of Syluer worth to buye.
18 Alas my Lord and what is that,
twixt Abraham and mee?
Enterre therfore thy dead therein,
and take it vnto thee.
19 And Abraham gaue eare to him,
and did the siluer pay,
(In hearinge of the Sonnes of Heth)
asmuch as he did say:
20 Four hundreth siluer Sikles t'was
of currant monye told,
Such as the Marchauntes vse to take
for Wares when they haue sold:
21 For Ephrons Fyeld with double Caue,
before Mamre that lay,
With trees therein and borders round,
did Abraham then paye.
22 So was it made to Abraham,
possession good and sure,
In sight of Hethite Children there,
for euer to endure.
23 Also in presence of theym all
that to the Citie went,
This thing was done and witnessed,
the Parties were content.

(a) The common Sikle is about 20. pens so then 400. Sikles amounteth to 33. pound. 6. shillinges 8. pens. after 5. s. ster. the ovvnce.

Cap. 50. 16.

24 And after this did Abraham
interre within this Caue
Sara his wyfe with auncient Rytes,
as Cozles vle to haue.
25 This Field, and Caue and Trees therein,
Mamre before doth lye
Which Hebron is, and in the Land
of Canaan to trye.
26 So both the Field, the Caue, and all
was by the Sonnes of Heth,
Thus wyfe made sure to Abraham,
foz burial all after death.

The Contents of the XXIIII. Chapter.

How Abraham his Seruaunte makes
to sweare ere thing be done,
And sendes him foorth a wyfe to seeke
for Isaac his sonne.
He sought, and brought Rebecca home,
as God appointed had,
Whom Isaac tooke vnto wyfe,
whereof they all were glad.

AND Abraham was verye olde,
wel stept in yeares and dayes,
And in all thinges had God him blest
by diuers sundrye wayes.
(a) His seruauntes name was Eleazer.
2 He sayd his eldest seruant to,
which chiefest rule did beare,
Come, put thy hand vnder my Thighe
foz I wyl make thee (b) sweare
(b) This shew

Euen

3 Euen vnto God of Heauen and Earth,
before whose face I stand,
That thou perfourme this solemne Oth
by putting to thy hand:
4 That is thou shalt not take a wyfe,
to Isaac my Sonne,
Of daughters of the Cananites
among the which I wonne.
5 But shalt vnto my native (a) soyle
among my kynred goe,
And there a wyfe thou shalt prepare
for Isaac to know.
6 But Sir, sayd hee, what if that shee
wyl not agree thereto,
And come with mee into this Land,
Shall I this thing then doe?
7 As bring thy Sonne into the Land
out which thou camest fro?
Beware of that, sayd Abraham.
by Oth I charge thee no.
That thou not thyther bring my Sonne
where now thy selfe doest goe.
8 For why the God of Heauen which from
my fathers house mee tooke,
And from the Land where I was borne
and that which vndertooke
9 To appeare to me, and sweare to me,
and sayd, vnto thy Seede
Wyll I this Land to them and theirs,
for euer geeue in deede.
10 I say that God shal send with thee
his Angel now from hence,
That thou maist choose and take a wyfe
vnto my sonne from thence.

eth that an oth may be required in a lawful cause.

(a) He would not that hys Sonne should mary out of the godly familie: for the inconueniéces that come by marying with the vngodly are set foorthe in sundrie places of the scripture.

Cap. 12. 8. & 13 21. & 15. 1.

11 But if the woman do refuse,
and for to come seeme loth.
Then let her rest, and thou art free
from daunger of this Oth.
12 But yet this thing aboue the rest.
I charge thee vpon payne,
That thou my sweete Sonne Isahack,
not (a) thyther bring agayne.
13 And so the Seruaunt put his hand,
vnder his maysters Thye,
14 And sware to him concerning this,
himselfe faythful to trye.
Cap. 28. 3. 14 And tooke with him of Camels ten,
of other Goodes great store,
The choise and best of al that were
his Maysters goodes before.
15 Unto Mesopotamia
by trauell great hee got,
Unto the Cittie of Nahor,
that Uncle was to Lot.
16 And there without the Citty gate,
a Well he did espie.
He made his Camels on the ground,
along thereby to lye:
17 It was in th'Euening when he came
at setting of the Sunne,
Such tyme as Women to the Well
for water thyther come.
18 The seruaunt then of Abraham,
hard by the Well him staid:
And lifting vp his eyes to Heauen,
to God in Hart thus prayd:
19 Thou mightie God of Maister mine,
from whom I hyther came,

(a) Lest hee should loose the inheritaunce promised.

(b) He groundeth his prayer vpon Gods promise, made to his mayster.

This

This Day me ſpeede and Mercy ſhowe,
vpon thyne Abraham.
20 For (loe) I ſtand the Well hard by
where Maides wyl Water fet,
And Daughters of the City here,
there Pitchers downe wil fet.
21 The Damſell now to whom I ſay,
bowe downe thy Pitcher here,
And let me drinke ſome of the Springe,
and Water that is cleere.
22 Yf thee ſay, Drynke, and I wyl greue
thy Camelles Drinke alſo:
The ſame is thee thou haſt ordaynde.
For Iſaac to know.
23 And thereby ſhall I vnderſtand
thy mercy great in ſhowe,
Upon my maiſter Abraham,
thou largely doſte beſtowe.
24 And ere he had thus made an ende,
behold it came to paſſe.
Rebecca oute for Water came,
that Bethuelles Daughter was
25 Son ne vnto Melcha Nahors wyfe,
brother to Abraham.
Her Pytcher on her ſhoulder ſet,
thus to the Well ſhe came,
26 Exceding fayre the Damſel was,
to ſee or looke vpon,
A Mayd alſo and free from man,
for knowne ſhe was of none.
27 Then downe ſhe went vnto the Well,
and did her Pitcher fill,
Came vp agayne, and homeward went,
ſhee thought not to ſtand ſtill.

Verſe. 63.

(a) The Seruaunte, moued by Gods Spyrite, deſired to be aſſured by a Signe Whether God proſpered his Iourney, or no.

28 The Seruaunt then vnto her ranne,
and thus to her did say:
Of this thy Pitcher let me suppe
some water I the pray.
29 Drynke sir, she sayd, and therewythall
a while so did she staye,
And hasted downe vppon her Arme,
her Pitcher for to laye:
30. And gaue him drinke, and after sayd,
I will before I goe
More Water drawe, that Camelles thine
may drinke enough also.
31. Into a Trough that stoode thereby
her Pitcher emptied shee:
And Ran agayne vnto the Well,
with speede such as might be,
32. And Water drewe for Camels al,
and to the trough it brought,
The fellowe (sure) great wonder had
at her within his thought.
33. But held his peace, and silent was,
to wit, where God of no
Had made his Iourney prosperous,
that hee about did goe.
34. And as the Camels left to drinke,
hee tooke an (a) Eareringe forth
Of halfe a Sykle weight in Golde
the value somewhat worth.
35. Two Golden Braceletes for her handes,
of Sikles tenne in weight.
All these vnto the Mayde he gaue,
and shee receiu'de them streight.
36. Whose Daughter then (sayd hee) art thou?
I pray thee do me tell:

(a) God permitted manye thinges both in Apparell, and other thinges vvhich are novve forbidden, specially vvhen they apertaine not to our mortifycation.

And

And is there roume for vs to Lodge
in House where you do dwell?
37. I am (sayd shee) the Childe begot
of Bethuell by name:
And hee the Sonne of Nahor was,
and Milcha bare the same.
38. Hee hearinge this, the Eareringe tooke
and put it on her Face,
And eke the Goulden Bracelettes both
about her armes did brace:
39 His body bow'de, and worshipped
the God of Heauen, and sayde:
God of my Maister Abraham
be blessed for this Mayde:
40. For thou with Mercy, and with Truth
hast delt with Maister myne,
That I vnto his Brothers House
am brought by Mercy thine.
41. The Damsell to her Mothers house
apace did homeward runne,
And told to al that were therein
eche thinge both sayd and donne.
42 And Laban that her Brother was
so sone as he had seene
The Eareringes, and the Bracelettes on
his armes, the same betweene
43 (And heard the wordes his sister spake)
thus sayd the man to me,
He then ranne out vnto the man,
And by the Well stode (a) he,
44 And all his Camelles heard him by
the Well side round about
Come in, saide Laban, blest of God
wherfore stand'st thou without?

(a) For hee vvayted on Gods hande vvho had novv hard his prayer.

I haue

45. I haue the house prepard and dreſt,
and roume enough for these
Thy Camelles all prouided haue,
wherein to take their ease:
46. And then the man into the house
came in with gladsome thought:
Hys Camels there (a) vnbridle did,
and Laban, Litter brought
47. And Prouender for Camelles his,
and Water sweete and trimme
To washe his Feete, and Feete of those
that thither came with him:
48. And set before him, and the men,
of good, and holsome Meate:
Quoth he, I will my errande say,
before that I do eate.
49. Say on my frende, sayd Bethuell
the Father of the Mayde:
What ere it bee, thou welcome art:
therefore bee not afraide.
50. I am (sayd hee) to Abraham
a seruaunt as you see:
And God hath (b) blest my Maister so
with Richesse great that hee:
51. That Measure may not measure them,
hee is become so great,
God hath him geeuen, of Siluer, Gold,
of Oxen, Sheepe, and Neate,
52. Of Men Seruauntes, and Maydens, and
of Camelles, in such sort:
And Asses eke, the Herdes whereof
I can them not reporte.
53. Sara my Maisters Wyfe that was
when shee was very olde,

(a) The gentle entertaynment of Straungers, vsed amonge godly Fathers.

(b) To blesse signifieth here to enriche, or increase with Substaunce, as the Text declareth.

Bare

Bare him a Sonne, a goodly youth,
of corage stoute and bolde.
54. On whom my mayster hath bestowde
his goodes and Cattel al
His Syluer, Gold, and other thinges
like wyse possesse her shal.
55. My Mayster now is growne in Yeares
and therfore made me sweare
Because I chiefe am in his House,
and all the rule do beare:
56 Thou shalt not take for Isaac
a wyfe: marke what I tell
Of Daughters of the (a) Cananites,
here in whose Land I dwel:
57 But thou vnto my Fathers (b) House,
and Kynred shalt repare:
And take a Wyfe vnto my Sonne
where myne owne Kynfolks are.
58. Sayd I vnto my Mayster tho,
what if it happen so
The Wyfe that I would haue for him,
refuse wyth me to goe:
59 Sayd he, the Lord before whose face
I stand and walke in sight,
Wil send his Angel in the Waye
and guyde thy course aright:
60 And prosper shal thy iourney so
as thou a Wyfe shalt haue
For my sweet Sonne, of Kinred myne,
according as I craue.
61 So when thou com'st my Kinred to,
from curse then art thou free:
If they denye a Wyfe to gyue
eke Guiltelesse shalt thou be.

a) The Canani tes were accur sed, and therfo re the godly cold not ioyne vvith thé in mariage.
b) Meaning a- mong his Kin- folkes.

62 And so this day vnto the Well
I came, and there I sayde,
And in my hart, O Mighty God
of Abraham, I sayd,
63 If it be so, this Journey myne
thou prosperous wilt make:
Behold I stand the Well hard by:
where Maydes wil Water take,
64. And when a Virgin shal forth come,
and draw of Water clere
And then I say, Damsel I pray,
geue me of Water here,
65 Out of thy Pitcher for to drynke:
and she then say to me,
Drynke thou, and I wil also draw
For Camels these with thee.
66 That same is she, that shalbe Wyfe
vnto my maysters Sonne,
And whom thou God appoynted hast
before this thing begonne.
97. And yet ere I an end had made
of speaking in myne (a) Hart:
Behold Rebecca then came forth
of Water to haue part,
68 And on her Shoulder as she came
a Pitcher did she beare,
So went she downe into the Well
and drawed water there.
69 Sayd I, I pray thee, geue me Drynke
thou honest gentle mayd:
With hast she toke hyr Pitcher downe
and bade me Drinke: and sayde,
70 When thou hast Dronke, I wil goe downe
and Water draw also

(a) Signifyinge that this prayer was not spoke by the mouth but onely meditated in his hart.

And

And giue thy Camels for to drinke
before that I do goe.
71 I dranke, and she more Water drew,
and to my Camels brought
Then for to know whose child she was
I gently her besought.
72 My Fathers name is Bethuell
and Nahors Sonne: sayd shee,
Whom Milcha brought forth vnto hym,
and Grandsire is to me.
73 I put the Earinge on hir face
and Bracelets on her hand
My selfe did (a) bow and worship God,
in place where I did stand:
74 And blessed God of Abraham,
which had me thither brought,
To take my maisters Brothers child
vnto his Sonne vnsought.
75 Now also if that thou wil deale
truly with Maister myne,
And that his Soune may haue to Wyfe
Rebecca Daughter thyne,
76 Tel me: if not, that I may tourne
the left Hand for to goe:
Or if I shall: the right hand take:
my Maister this to show.
77 Sayd Laban then and Bethuel,
this saying doth proceede.
Euen from the Lord of Heauen and Earth,
by whom it was decreed
78 We therfore can of good ne bad
say nay thynge to thee:
But as it pleaseth God to do,
his wil fulfilled bee.

a) He sheweth what is our duty when we haue receiued any benefite of the Lorde.

Do. 79 Be-

80 Beholde Rebecca is in sight,
take her and goe thy way:
That she may Wyse (a) be vnto hym
as God hath sayd this day.
81 And when the Seruaunt heard these wordes
he flat fel on the ground,
And worshipt God from whom al grace
and Mercy doth abounde.
82 And in a while the Seruaunt rose
and from his Cariage set
Rych Jewels Couche in Siluer fine,
in Gold eke likewyse set:
83 And to Rebecca did them geue
with Raiment rich in show,
To Laban and to mother hers,
ryche gyftes he gaue also.
84 So sat they downe to Eate and Drinke,
both he, and they lykewyse
With him that came the Nyght ore past
in Morning did aryse
85. And when the seruaunt ready was:
let me depart (sayd hee)
Unto my Maister Abraham
that loketh longe for me.
86 Her Mother and her (b) Brother deare
vnto the Man thus spake:
I praye thee, let the Damsel byde
a whyle and mery make,
87. And if it be, but Ten Dayes space:
with thee then shal she go:
Sayd he, I pray thee hynder not
me in my Journey soe:
88 Behold the Lord hath prosperd wel
my Journey in ech thing,

(a) That is vnto thy maisters Sonne

(b) That was Laban.

Send

Send me away to Maister myne,
this happy newes to bring.
89 We wil (sayd they) the Damsel call
and at hir (a) Mouth enquire,
Whether or no to goe or byde
she rather doth desire.
90 And they Rebecca called foorth
and said, wilt thou or no
Goe with this Man? I wil (sayd she)
and ready am to goe.
91 So then they let Rebecca passe,
her nurse, and Abrams man.
And eke those Men that then were there
and with him thyther cam.
92. And then Rebecca blessed they,
and thus to her dyd say,
Now into thousand thousands growe,
and God thee guyd alway.
And that thy Seede (b) the Enmies gates,
possesse for euer maye.
93. This done, forthwith Rebecca rose
her Damsilles eke also,
Upon the Camells were they set,
and with this man did goe.
94 And so the Seruaunt toke the charge
Rebecca safe to cary,
They toke their leaue, away they went,
and would no lenger tary.
95 Now from the wayes of Hagars Well,
God lyues and seeth me,
Came Isaac: for in the South
that tyme there dwelled he.
96 And in the Euening as he went
into the fieldes to (c) pray.

a) This sheweth that parentes haue not auctority to mary their childrē without consent of the partyes.

b) That is let it be victorious ouer his enemie: which blessinge is fully accomplished in Iesus Christ

c) This was the exercise of the Godly fathers to meditate gods promises and to pray for the accomplishment thereof.

His Eies lift vp the Camels saw
there comming in the way.
97. Rebecca lifted vp her Eyes
when Isaac she spyde
She lighted doune her Camel froe,
and so a whyle did bide.
98 And then vnto the seruaunt said,
do you this same man know,
That in the field approcheth vs?
say thereto, yea or noe?
99 It is my Maister, then sayd he,
I put you out of doubt:
She quickly then her (a) Mantle tooke,
and wrapt herselfe aboute:
100 To Isaack there told he all
what hapned as he went:
Then (b) Isaac this Maiden brought
into his mothers Tent.
101 He take, Rebecca loued her,
and she became his Wife.
And comfort (c) so receiued he,
after his Mothers lyfe.

a) The custom was, that the Spouse was brought to hir husband, hir head being couered in token of shamefastnes & chastitye.

b) He was 40 yeares olde when he maried her who bare him no Child. 20 yere after. August.

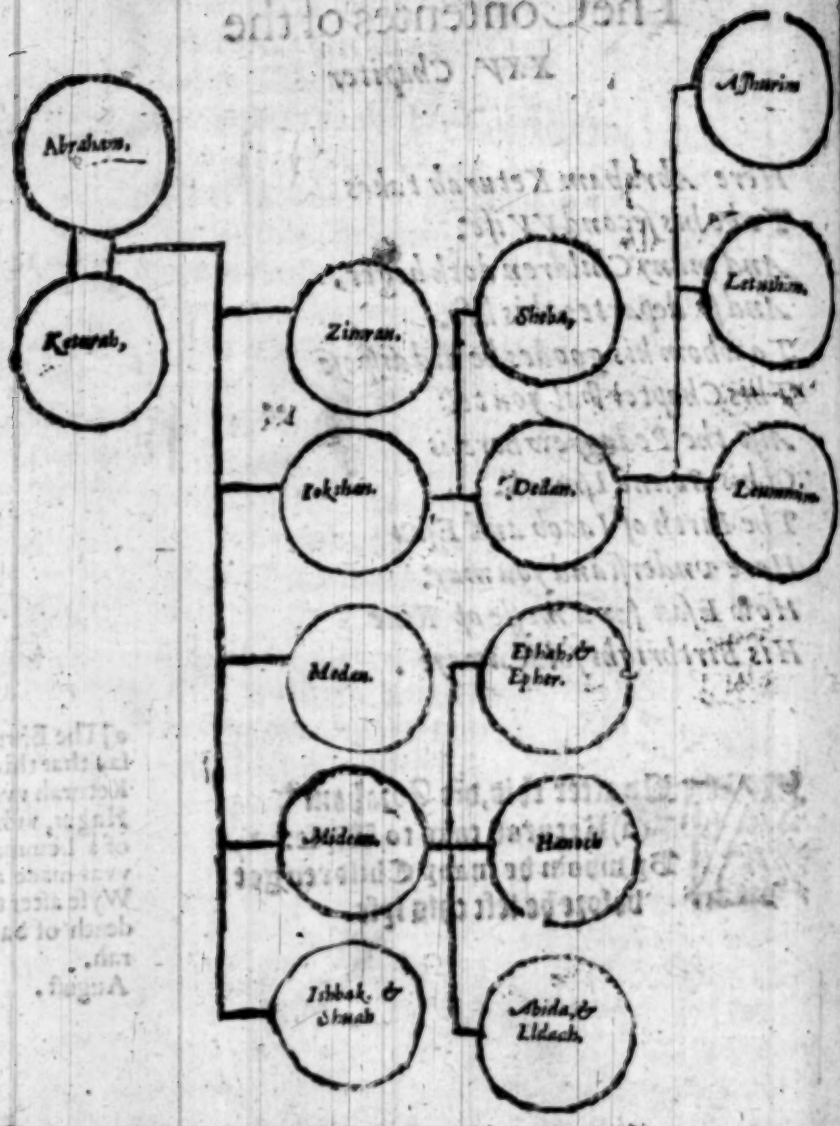
c) Or, had left Morning for his mother.

The Contentes of the XXV Chapiter

Here Abraham Keturah takes
To be his ſecond VVife:
And many Children doth beget,
And ſo departes this life.
To whom his goodes he did diſpoſe
This Chapter ſhal you tel:
Alſo the Pedagrew here is
Of his Sonne Iſmaell.
The Birth of Iacob and Eſau
Here vnderſtand you may:
How Eſau for a meſſe of Rize
His Birthright ſolde awaye.

AND after this, did Abraham (a)Keturah take to Wyfe: By whom he many Children got before he left this lyfe.

a] The Ebrues ſay that this Keturah vvas Hagar, vvho of a Lemman vvas made a Wyfe after the death of Sarah. Auguſt.



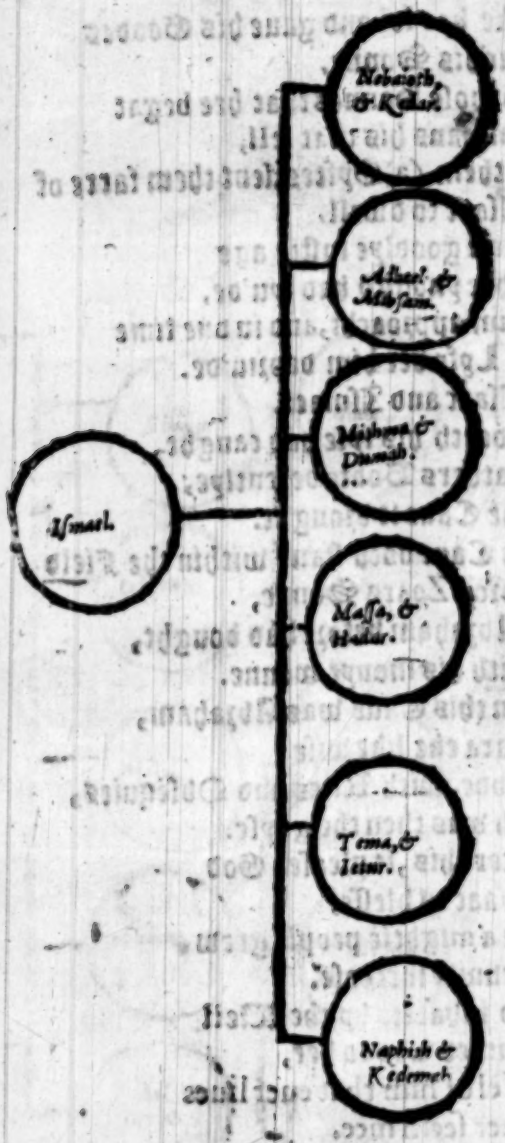
2. And ere eight score and fiftene Yeeres of Abraham were runne,

Yoze sicke hee fel and gaue his Goodes
to Isaac his Sonne.
3 But to those Sonnes that hee begat
by Lemmans his that fell,
Ye gaue them (a) Gyftes, sent them farre of
from Isaac to dwell.
4 Thus in a goodlye lustie age
when hee ynough had lyu'de,
Death him approacht, and in due time
of (b) Lyfe hee him depriu'de.
5 Then Isaac and Ismael,
when death his lyfe had caught,
Their Fathers Bodie decentlye,
into the Caue it brought.
6 Which Caue doth stand within the Field
of Ephron Zoars Sonne,
Which Abraham before had bought,
and with his monye wonne.
7 Within this Caue was Abraham,
and Sara eke like wise
Entoumbde, with Rites and Obsequies,
as such was then the guyse.
8 And after this, it pleased God,
this Isaac to blesse,
That hee a mightie people grew
with infinite increase.
9 Hee did inhabite by the Well
that named was to bee,
The VVel of him that euer liues
and euer seeth mee.
10 These are the Generations
of Ismael to showe,
Which Hagar bare to Abraham,
his Mayde that was you know.

[a] And sent them eastvvard vnto the Land of Kedes to auoide the dissencion that elles might haue come because of the Heritage.

[b] He died in the yere of his age. 175. and vvas put to his people in Hebron August. de ci. li. 18. And Pet. Com. 66.

(c) The death of Abraham vvhich vvas before the incarnacion of Iesus Christ. 1838. Yeres. Coop.



11 And by their Townes and Castels eche these twelue did take their name, And of their Houlholdes Princes twelue did spring out from the same. 12 The

12 The yeares of lyfe that Iſmael
vpon the Earth did beare
Were Juſt one hundreth to accompt
and ſeuen and thirty yeare.
13 Then fel he ſicke, his time was come,
no longer might he byde:
And after Death then was he layd
his (a) people them beſide.
14 Theſe are the Generations
of Iſaac to name,
Who Sonne was vnto Abraham,
for he begat the ſame.
15 Yeares Forty old was Iſaack
when he to Wyfe did take
Rebecca, who for him alone
her Parentes did forſake.
16 Shee Daughter was to Bethuel,
the Aramite, you know:
And Labans Siſter th' Aramite
this Bethuelles Sonne alſo.
17 And Iſaac wel knowing that
his Wife now barreyn was
Made humble prayer vnto God
and ſo it came to paſſe:
18 That God of him intreated was,
and ſhe conceiued Life,
And both the Babes together (b) ſtroue
in Boyne of his wife.
19 Said ſhee therfore, if it bee ſo
what helpeth it at all
With Childe to bee, when in my wombe
ſuch (c) ſtrife doth them befall?
20 And therfore vnto (d) God ſhee went
to be reſolu'de of this,

Cap. 16. 16.

The Death of Iſmaell.

(a) Which dwelt amõge the Arabians: from Hauilah to Shur. That is towardes Ægypt the way to Aſſhur, and were ſeperated from the bleſſed Seede.

(b) Or hurt one another.

(c) That is, ſeeinge y one of them ſhall deſtroy the other

(d) For that is the chiefe Refuge in al oure Miſeries.

To whom God sayd: Wherfore thou contente
nothyng is there amisse.
21 But in thy wombe two people are
which shall from thee proceede
And Nacions twayne sure shal they bee,
vpon the Earth in deede.
22 The younger shal farre mightier be,
much more then shal the other:
Also the elder shal become
a Seruaunt to his Brother.
*The birth of Esau and Iacob.
23 And when her trauayling time was come,
deliuered for to bee,
Behold two Twynnes forth from her Wombe
into the World brought she.
24 And he that first proceded forth
was Red and rough about:
And Esau they his name did cal
and after him came out
25 His Brother holding Esau hard
with hand vppon his Heele,
And Iacob called they his name
that Brothers Foote did feele.
26 These Children grew, and Esau then
a(*) Hunter good became
Also the Earth did Till and Plow
and play the Husbandman.
27 But Iacob was a perfect man
and in the Tentes did dwell:
But Isaac, Esau his Sonne
did loue exceding wel.
28 Because he Venison often caught,
which he thereof did Eate,
But yet Rebecca Iacob lou'de
and wel did hym entreate.
(*) Or a man of the fielde.

29 It

29 It so befell that Iacob this
of Rice that's red did take:
And did therewith as well he could,
a melle of Potage make.
30 And as from hunting Esau came
and faint̄y was withall,
Upon the name of Iacob then
his brother did he call
31 And sayd, I pray the brother mine
haue some remorse on me:
And seede thou me with Potage there,
that's made of Rise, I see.
32 For I am weake and feeble too
and fayne as man may be,
And therefore Edom was he cald
as witnesseth Above.
33 Sayd Iacob then, sel me this Day
the Birth right that is thyne,
And I for that now wil the giue,
a Melle of Potage myne.
34 Sayd Esau then, behold I am
the Dore of Death hard by,
What profit then can birthright this
do mee, if that I dye?
35 Iacob hym sayd, then sweare to me,
as thou hast sayd before,
That I thy Birthright shal possesse,
from henceforth euermore.
36 And Esau there his hand forth put
vnder his Thighe, and sware,
And sold his brother al his right,
for which he did not care
37 Then Iacob gaue to Esau that,
that did him best content.

Of Bread, and Pottage made of Rice, and so away hee went.

The Contents of the XXVI. Chapter.

THe Iourney Isack made
Abimelech vnto:
The Promisse made to Isaac,
and to his Seede also.
Howe hee rebuked was,
heere vnderstand you shall,
For that his VVyfe hee did denay,
and Sister did her call.
The Sheepherdes fallinge out
for digginge of the VVell:
How Isaac was comforted,
this lykewyse shall you tell.
And of th' Attonment made,
heere well perceyue you may,
Betweene the Kynge, and Isaac,
and of theyr Feastinge Day.

(a) Of Canaan.

AND after this, within the (a) Lande a Derth there such bream,
As far did passe the Derth that was in Dayes of Abraham?
2. Then Isaac from where hee dwelt his Iourney forth did passe
And went vnto Abimelech Philistine Kinge that was:

3. And

3. And there the Lord to him appear'de,
and sayd, thou shalt (a) not goe
To Egipt downe, but here abide
in Land I will thee shoe.
4. I shall thee blesse, and bee with thee
the Dayes that thou shalt liue:
And after thee vnto thy Seede,
these Countreys will I giue.
5. And will performe the Oth I sware
thy Father thee before
And as the Starres wil multiplie
thy Seede for euermore
6 And in thy Seede shal Nations al
that on the Earth shalbe
Be blest, because that Abraham
hath (b) harkened vnto me,
7 And kept my Law and ordinaunce,
my Statutes and my wyl,
Therefore as I wyth him haue bene,
with thee so wil I stil.
So Isaac in Gerar dwelt,
and did Gods best fulfil.
8 And they of Gerar where he dwelt,
beheld Rebecca wel,
And saw how that in fauour she
and beauty did excel.
9 And askte of hym whether or no
she was his spoused wyfe
Affrayd (c) bee was: and her deny'de
lest they would take his Lyfe,
10 Because of her and therefore sayd
shee is my sister sure
But not my Wyfe whom Nature moues
wyth me thys to endure.

(a) Gods prouidence alvvay vvatcheth to directe the vvaies of his Children.

Cap. 12. 8. and. 13. 21. &. 15. 1. and. 24. 9.

(b) He cõmẽdeth Abrahãs obedience becauſe Iſaac ſhould be the more redier to follovve the like.

(c) Whereby vvee ſee that feare, and miſtruſt is founde in the moſt faythfull.

11. And

11 And it befel by trace of tyme
after theyr long abode,
The king from out his wyndow looke
and caſt his eies abrode.
12 By hap did ſee this Iſaac
Rebecca eke alſo
Sporting and playing (a) lovingly
as they together goo.
13 The King forthwith this Iſaac
before his preſence cald,
The ſodden hearing of the ſame
somwhat his ſprites appald.
14 Sir (ſaid the king) this woman ſure
thy wife I ſee muſt bee,
Why ſayd'ſt thou then, ſhee onely was
but Sister vnto thee?
15 O (mighty king) ſayd Iſaac
thus in my ſelfe I thought,
Perhap the beauty of my wife
mought bring my life to nought.
16 And ſo through her and for her ſake
my death I might haue ſought.
Wel ſayd the king, one of the men
thy wyfe ſo might haue caught.
17 And layne with her and ſo ſhould thee
brought (b) ſynne vpon vs all:
Becauſe thy Folly ſuffer would
thy wyfe thus wiſe to fall.
18 The king then ſtreightly gaue in charge,
to people in the land,
That none ſhould touch this Man or Wife
by way of forcing hand.
For who ſo did, of preſente Death
the payne ſhoulde vnderſtand
19 Thus Iſaac in quiet dwelt
and ſowed ſeede in ground,

(a) By which it myght bee knowen that ſhe was his wife.

(b) In al ages men were perſwaded that gods vengeance ſhould light vppon wedlocke breakers.

And

And that same pere by trauell his
an honoreth measures found,
20 And so from small to greatter grew
for why, the Lord hym blest:
A myghty man the same became,
and greatter then the rest
21. For he a Myghty household held,
had Sheepe and Oxen store.
His Neighbours the Philistians
did (a) enuy him therfore.
22. And for to shew theyr spight and Ire,
such rage was in their brayne,
They went and spiled all the Welles,
and stopt with Earth againe,
The which his Fathers men before
had digde with micle payne.
23. Yea in so much the kinge himselfe
had Isahac depart,
And sayd, in Myght a great deale more
then we our selfe thou art.
24. So Isahac obesaunt was
vnto the kynges behest,
And into Gerars (b) Valley went
thinkinge to dwel in rest.
25. And there he digged vp agayne
the welles of Water cleere,
Which in the dayes of Abraham
his father digged were.
26 And which after his fathers death
Philistins thither went
And stopped vp the same agayne,
so froward were they bent.
27. And loke what names his father gaue
vnto these Welles before,

a] The malicious do enuy the grace of God in others.

b) The Ebrew worde signifieth a flood or valley where water at any tyme runneth.

So did he name and call the same
to be for euermore.
28. The Seruantes of this Isaac
did digge and breake the grounde
In Valley low and there a Well
of(a) liuing Water founde.
29. And then the Herdemen of the Soyle
that Gerar hath to name,
Did stryue with Isacks Herdmen there
for Water of the same:
30. And said, the Water's none of yours,
but ours, the truth to tell
Then he did(b) Esek call the Well,
vpon the stryfe that fel,
31. And then another Well they digde
for which they stroue also,
And (c) Sitnah they the same did call
a name therby to knowe:
32. And then from thence departed he
and digde another Wel,
For which they stroue no whit at al,
in quiet did they dwell.
33 Therfore (c) Rehoboth was it cald.
for why the Lorde, sayth he
Hath made vs roume that we may growe
whyle on the Earth wee be.
34. And vp from thence to Berlaba
he went and that same nyght
The Lord appeard, and sayd to him
I am (e) the God of Myght.
35. I say the god of Abraham
that seruaunt was to me,
And Father thyne: feare not therfore,
For I am now with thee.

a) Or springing.

b) Contentiō or stryfe:

c) Enmity or hatred.

d: Largenes or roume.

e) god assureth Isaac against all feare by rehersing the promise made to Abraham.

36 and

36. And will thee bleſſe and multiplye
thy ſeede for Abrams ſake,
And of the ſame wil kinreds great
and many Nations make.
37. There Iſaac an(a)Alter built
and cald vpon his name,
And in that place did pitch his tent,
and dwelled in the ſame.
38. And there his ſeruauntes digd a Well,
and Water had good ſtore:
There was no ſtrife about the ſame
as others made before.
39. From Gerar, kyng Abimelech,
his Frend Ahuzzath eeke,
And Phicoll his chiefe capitayne
came Iſaac to ſeeke.
40. Whom when that Iſaac beheld
and cauſe of comming knewe,
He ſayd, wherfore come you to me
and haue me put from you?
41. And hated me and Seruaunts myne,
and baniſht me awaye
From where I dwelt, and where I myght
haue dwelled til this daye.
42. Sayd they, in ſeyng wee haue ſeene
the Lord is ſtill with thee,
And therfore thus among our ſelues
we ſayd and do agree.
43. Let there an Oth and Bond be made
thy ſelfe and vs betwene,
That thou no hurt (b) do vnto vs:
for why, thy ſelfe hath ſene
44. We haue not touched thee nor thyne,
to harme in any thynge,

a) To ſignifye that he wolde ſerue no other god but the god of Abraham.

b) The hebrewes in ſwearing began often only with ſit & vnderſtād the reſt: that is that god ſhal puniſhe him that breaketh the Oth. Here the wicked ſhew that they are afraid, leſt that come vnto them which they wouldde others.

But suff'red thee to passe in peace
and with thee bether bynge,
45. Thy Stuffe, thy Corne. thy seruauntes all,
thy Cattel and thy store,
And now I know thou blessed art
of God for euermore
46. Then Isaac a feast them made,
They eat and dranke together,
And early in the Morne betyme
eche one did sweare to other.
47. And after when the oth was made,
Isack away thē sent,
In peace from him departed they,
and backe agayn they went.
48. And that same day it happened
his men that digde the grounde
Came vnto hym, and sayd, a Well
wyth water haue wee found.
49 Then he the Well did Shebah call
which is, an Oth to name:
The Towne is called Bersheba,
which yet doth beare the same.
50 And as Shebah doth signify
a sacred Oth or Band,
So Bersheba the Wel of th'Othe
you must it vnderstand.
When Esaw was yeares forty old
to wyfe he tooke these twayne



Iudeth the daughter of Beere an Hethit

The doughter of Elon an hethit also.

And

And they vnto his parentes mynde
were both a griefe and payne,
For that they disobedient were
and filled with disdayne.

The Contentes of the XXVII Chapter.

How Iacob stale away
By counsail of his mother:
The blessing Esaw from
This Iacobs elder brother.
How Isaack lykewyse
Did very sad become,
And after how he blest
Esaw his eldest sonne
Of hatred great that grew
Betwyxt these Brethren twayne,
To Haran how that Iacob fled
For feare of beyng shyne.

IT came to passe when Isaac
did old appeere to be,
And that his Eies wer dim & dusk,
that wel he could not see.
2. His eldest Sonne that Esau was,
he cald and thus did say:
Now am I old and of my death
I do not know the day.
Therfore thy weapons take in hand
thy Quyuer and thy Bow,

That thou for me may Uenſon take
abrode where thou shalt goe:
4. And make me meate ſuch as I loue
that eate therof may I.
And that (a) my ſoule may Eſau bleſſe
before that I do dye.
5: Rebecca heard, when Iſaac
vnto his ſonne thus ſpake:
And Eſau went vnto the field
ſome Uenſon for to take.
6. But ſhe vnto her yonger ſonne
that Iacob had to name
Declared all what ſhee had heard
and thus diſcourſt the ſame:
7. Behold I heard thy father talke
with Eſau brother thyne,
Who ſayd to hym, goe Uenſon catch
that I therwyth may dyne,
8. And that I may before the Lord
my bleſſyng geue to thee:
Wherefore my ſonne geue eare (ſayd ſhe)
and do thus after me
9. Goe (b) to the flocke and bringe me thence
two Kydes, that I may make
Some meate ther with, thy father loues:
and thou the ſame ſhal take
10 And bryng it to thy father ſo
to eate, and that he may
Bleſſe thee my Sonne before the Lord
or yet his dying day:
11. Then Iacob to his Mother ſayd
beholde my Brother is
A man that's rough, and I am ſmooth
my father feeling this

12. Shall

a) Carnal affection vvhirh he bare to Eſavv made him forget that vvhich god ſpake, vnto his vvife.

b) This ſubtilty is blame vvorty becauſe ſhe ſhould haue taryed til god had performed his promiſe

12. Shall thynke I went him to beguyle,
and so shal angry be,
By which in steede of Blessyng good
A Curse shall bryng on me.
13. Thy curse sayd she (a) vpon me fall,
my sonne hear thou my voyce:
Goe fetch the kydes: so forth he went
of twayne made he his choyce
And brought them to his mother deare
vnto her great reioyce:
14 Wherof his mother made such meate
as father his did loue
And to the end the better she
suspicion myght remoue,
15 She brought the garmentes gay to see
that Esau wont to weare
And put them on young Iacobs backe
the same about to beare.
16. Also about his handes she wrapt
vpon his necke iphewyse
Which faire and smoth was to beholde
in euery bodyes eies,
17. The skinnes of Goates that hairy were
and rough as Esaus skinne.
And Meat and Drynke in ouer dyall
to Iacobs hand put in.
18. And he therwith vnto his Syre
such time as he did come
Sayd, Father myne: who answered:
but who art thou my sonne?
19. I am (sayd he) thine (b) eldest sonne
and Esau is my name,
And haue according thy hest,
performed heere the same

a] The assurance of God made hir bolde.

b] Although Iacob was assured of this promise by fayth, yet he did euil to seke it by lies, & the more because he abused Gods name therevnto

20 Sit

20 Sit vp and eate of Uenson myne
and so refreshed be,
And that thy soule before the Lorde
may blessyng geue to me.
21. Sayd Isaaac vnto his sonne,
how commeth it to passe,
That thou so quickely Uenson found
I pray thee shaw the case:
Thy God (sayd he) vnto my hand
did vpryng it where I was
22. Sayd Isaac come neare my sonne,
that I may feele thee, so
The trueth to knowe, whether that thou
be Esau, yea or no:
23 So Iacob to his father went,
and hee hym felt as tho.
The (a) voyce (sayd hee) is Iacobs voyce,
but Esaus, handes I know.
24 He knew hym not because his handes
were couered with the skynne
Which roughe and hearye did appeare,
as Esaus handes had beene.
25 Art thou Esaw my sonne? Sayd hee
I am, and so confesse.
Bring me thy venson sonne to eate,
that thee my soule may blesse,
26 And so he brought him meat and wyne:
he eat and dranke apace,
Come neare my Sonne (sayd Isaac)
and kysse me on the face.
27 So he vnto his father went,
and when he had him kist,
He smelt the sauer of his Clothes,
and saying thus: him blist:

a) This declareth that he suspected somthinge yet god vvould not have his decree altered.

Behold

28 Behold the smell of my sweete Sonne
is as the pleasaunt field,
Which God hath blest with much encrease
of Plentie great to yelde.
29 God geeue thee of the Dewe of Heauen,
with fatnesse of the Earth:
And plentie both of Corne and wyne,
whyle lyfe shall lend thy breath.
30 Let people great thy seruauntes bee,
and Nacions to thee bowe,
Be Lorde ouer thy Brethren all,
a happie man art thou.
31 Also thy Mothers Children shall
to thee obedient be:
And curst be hee, that curseth thee:
but blessed shall he bee
That shall thee blesse aboue the rest,
thus haue I blessed thee.
32 And Isaac no sooner had,
made end of blessing so:
And that young Iacob scarse was gone
his fathers presence fro:
33 But in from hunting Esau came,
and meate did ready make:
And to his father brought the same,
that hee thereof might take:
34 And sayd, now lee my father ryse,
and eate of Uenson myne,
Which am thy Sonne, and that thy Soule
may blesse me, who am thyne.
35 Sayd Isaack, why, who art thou?
I am (then aunswered hee)
Thyne eldest Sonne that hunted haue,
and Uenson brought to thee.

36 Then Isaac (a) astonied was
and thus wise gan bee saye,
Why? which is hee, and where is hee
mee Uenson brought to day?
37 Of which I haue before thou came
eaten vnto my syll,
And haue him blest, aboue the rest,
and blessed shalbee still.
38 When Esau heard these wordes proceede
from Father in such sort,
He wept and cryed exceedingly
more then I can report.
39 And in the bitternesse of Hart
vnto his father spake
And him besought, that blessing his
bee would vpon him make.
40 Sayd Isaac, ere thou came in
but euen a little while,
Thy Brother hath thy blessing tane
with subtiltie and guyle.
41 He (b) Iacob wel may called bee
(sayd Esau brother his)
For twyse hee undermined mee
as shall appeare by this.
42 First he my Byrthright tooke away
and now hath tane also
My blessing, which thou promist mee
when I to hunt did goe:
But father is no blessing left
for me? I pray thee showe.
43 My Sonne behold (sayd Isaac)
thy (c) Lord I haue him made:
And eke his mothers children all
shall serue him in their trade.

44 Be-

(a) In perceiuing his error, by appointing his heyr against gods sentence promised before.

(b) In the 25 Chap. he was so called because he held his brother by the heele: as though hee would ouerthrow him, & therfore is hee here called an ouerthrower or deceiuer.

(c) For Isaac did this, as hee was the minister and prophet of God.

44 Beſydes, I haue with Corne and Wyne,
him bleſt where ere hee goe,
What can I doe for thee my Sonne,
ſince this hath hapned ſo?
45 Ah Father myne (ſayd Eſau then)
is al thy bleſſing gone?
Or els of bleſſing hadſt thou not
no moe but this ſame one?
46 Bleſſe mee alſo, good Father myne,
moſt humbly do I pray,
And therewithall did Eſau weepe
his Father then did ſaye:
47 My Sonne thy dwelling place ſhalbe
the fatneſſe of the Earth,
And from aboue the dew of Heauen,
whyle ſyſe ſhall ſpare the Breath.
48 And (a) by thy ſworde eke ſhalt thou lyue
and Brothers (b) ſeruaunt bee:
Alſo thus ſhall it come to paſſe,
and happen vnto thee,
49 That when thou ſhalt the mayſtrie get
of Iacob Brother thyne:
Then from thy necke, thou ſhalt his yoke,
vnloſe and eke vntwyne.
50 The hatred then was great that grew
in this ſame Eſaus breaſt,
Againſt his Brother, for becauſe,
his Father ſo him bleſt.
51 And in his froward hart thus ſayd,
the dayes are yet not long
Of Fathers death: when as I trow
I wyll reuenge this (c) wrong.
52 Theſe wordes were brought Rebecca to,
and ſhe for Iacob ſent

(a) Becauſe thine enemies ſhalbe rounde about thee.

(b) Which was fulfilled in his Poſteritie the Idumeans, who were Tributaries for a time to Iſrael, and after came to libertie.

(c) Hypocrites only abſtaine from doing euill, for feare of men.

And sayd thy Brother threatneth thee,
to (a) kill thee bee is bent
53 Therfore my Sonne, heare thou my voyce
and do thee ready make,
And flee my Brother Laban to,
who wil thee vndertake
54 Safelye to keepe, tyl Brothers wrath
be turnde away from thee,
And that the thing which thou hast done
to him forgotten bee.
55 Then wil I sende to fetch thee thence,
and thou shalt come away:
Ah why should I (b) be desolate
of both you in one daye?
56 Rebecca to her husband went,
and spake with feeble breth,
I wearye am of lyfe (sayd shee)
for (c) Daughters now of Heth.
57 If Iacob take a wyfe of them,
or such as here do fall:
Ah (d) woe is mee, my lyfe shall than
do mee no good at all.

(a) He hath good hope to recouer his byrth right by killing thee.

(b) For the vvicked sonne vvil kil the godly and the plague of god vvil aftervvard light on the vvicked sonne.

(c) vvhich vvere the vvifes of Esavv.

(d) Hereby she perswaded Isaac to agree to Iacobs departing.

The Contentes of the XXVIII. Chapiter.

Iacob is sent to haue a wyfe,
to Laban, Vncle his:
And Esau eke a wyfe doth take,
an Ismaelite that is.
How Iacob Dreames and makes a vowe,
the tenth of all to giue.

How

How Iesus Christe is promised, by whom wee all do liue.

Then Isaac for Jacob cal'de, bee (a) bleſſed him, and ſayd:
I charge thee take no Wyfe of (b) theſe where wee thus longe haue ſtayd.
2. But riſe and get thee to the houſe of Bethuel, Graundſyre thine,
Who Father to thy Mother is, and louinge Wyfe of mine.
3 And there amonge the Daughters ſuch, of (c) Laban, Bethuels Sonne:
Thou ſhalt a wife from thence chooſe out, as I before haue donne.
4 And God Almighty do the bleſſe, and make the great to grow,
And multiply thy Seede on Earth, ſo mighty for to showe:
5. That Multitudes of People maye ſpringe forth, and growe by thee,
And bleſſinge gene of Abraham, with thee and thine to bee.
6. And that thou maiſt the Land poſſeſſe, a (d) ſtraunger where thou art,
Which God hath geuen to Abraham, ſo Jacob did depart:
7. And to Meſopotamia, to Bethuels (e) ſonne he went:
And did performe his Fathers heſt in euery thinge hee ment.
8. When Esau ſawe that Isaac had Brother Jacob bleſt,
And to Meſopotamia howe hee was redy preſt:

Isaac bleſſeth Iacob the ſecond tyme, to confirme Iacobs fayth, leſt he might thinke his father gaue it him vvithoute Gods Motion.

[b] Iacob is forbidden to take a vvife of the Cananites.

[c] Laban vvas brother vnto Iacobs mother Cap. 24. 14.

[d) The godly fathers vvere put in mind continually that they vvere but ſtrãgers in thys vvorld to the entent hey ſhould lifte vp theyr eies to the Heauens vvher they ſhould haue a ſure dvvelling.

(e] Who vvas Laban, brother to Rebecca, Iacob & Eſavves mother.

9 And how that as he blessed him,
he gaue him charge also
To take no woman vnto wife
of Canaan to know.
10 But that he should a wife fetche thence
from whence his mother came,
And saw his father liked not,
the Seede of Canaan.
11 He also went to Ismael
and daughter his did take
And to those (a) wiues he then possest,
a wife of (b) her did make.
12 As Jacob went to Haran ward
a place he chaunced on,
Where as he taried al the night
because (c) the sunne was gone:
13 And of that place a stone he toke
vnder his head to set,
And layd him downe, his head theron,
and thus a while he slept.
14 And in the same, behold he (d) dreamd,
a (e) Ladder long to see:
That stode on Earth, the toppe whereof
to Heauen did seme to be.
15 Upon the same went vp and downe
Gods Angelles, in his sight.
And God vpon the Ladder stode
wyth Countnaunce shininge bright,
16 Which said: I am the Lord, and God
of Abraham that's past,
Likewise the God of Isaac:
that euermore shal last.
17 The Land where on thou sleepest now
I will (f) giue vnto thee.

(a) Or beside his wiues
(b) thinkinge thereby to haue recõciled himselfe to his father but all in vaine.
(c) The sunne was set.
(d) Jacob dreameth of the Ladder.
(e) Christ is the Ladder whereby god & man, are ioyned together and by whom the Angelles minister vnto vs: al graces by him are geuen vnto vs and wee by him ascende into Heauen.
(f) He felt the force of this promis onely by faith for all his lyfe tyme he was but a straunger in the Land. Cap. 48. 6.

And

And to thy seede that's yet to come
which after thee shalbe.
13 And as the Dust vpon the Earth
thy Seede so wil I make:
For multitude (vnspeakable)
this wil I for thy sake.
19 And thou shalt spred abrode on Earth
alonge vnto the West,
And to the East, the North and Southe,
as I haue the expresst.
And thorow thee and seede of thee
all Kinredes shalbe blest.
20 Behold and see I am with the
and wil the kepe also
In euery place where thou shalt passe,
orwhere thy feete shal goe.
21 And backe againe vnto this Land
I wyl thee safely bring:
And wil performe what I haue said
to thee in euery thing.
22. When Iacob from his sleepe awoke
with beauy chere and sad,
The Lord (sayd he) is in this place
and I no knowledge had.
23 (a) Afraid he was, and therefore said
how fearefull is this place?
It is I see, of God the house
of Heauen the gate to passe.
24 So Iacob earely in the morne
stode vp and toke the stone
Which he had layd, vnder his head
to make a pillow on.
25 And (b) pitched it vpon an ende,
and as the Text doth tel.

(a) He was touched with a godly feare & reuerence.

(b) To be a remembrance onely of the vision shewed vnto him.

The pow-

Hee powred Oyle on top thereof,
and nam'd the place (a) Bethell:
26. Which Luz (before that time was cal'd.
and Iacob vowd a vowe:
If God, sayd he (b) will be with mee
in this my iourney now,
27 And with me keepe and geue me bread,
and clothes to couer me:
So that vnto my fathers house,
I come agayne may bee.
28 Then sure the Lord shalbe my God:
and this same Stone you see,
Which I haue set vpon an ende
the house of God shalbe.
29. And also will of euery thinge,
that thou to mee shalt giue
The tenth thereof, geue thee againe,
all dayes that I shall liue.

(a) Or house of God.

(b) he bindeth not god vnder this condicion but acknowledgeth his infirmity & promiseth to bee thankful.

The Contentes of the XXIX Chapter.

Sauen Yeares doth Iacob Laban serue
For Rachel, Labans Childe.
Vnto his bed is Leah brought,
And Iacob is beguilde,
He marieth both, and serueth yet
seuen yeares for Rachell more,
And Leah doth Conceiue, and beare
and prayseth God therefore.

Then



Then Iacob lyfted vp his feete,
to pace his iourney oute,
And came to Country of the Eaſt,
and as hee lookt about:
2 Behold, in field there was (a) a Wel
and Flockes of Sheepe hard by,
And on the mouth of that ſame Well,
a mighty Stone did lye.
3 So thyther were the Flockes al brought,
that they might water take,
And then the Stone was rold away,
more roome for Sheepe to make:
4 And when the Sheepe had dronke their fill
they put the Stone agayne
Upon the Wel, til watring tyme
the Mouth did cloſe remayne.
5 Sayd Iacob then, vnto thoſe men,
my (b) Brethren whence are ye?
Of Haran Syr, (ſayd they) we are:
and Shepeheardes as you ſee.
6 And know you Laban then (ſayd hee)
that Nahors Sonne ſhould bee?
We know him very wel ſayd they:
a vertuous man is hee.
7 And is hee in good (c) health or not?
I pray you do me tell.
In health (ſayd they) and ſee where comes
his Daughter young Rabell.
Driuing the Flocke of Fathers Sheepe
to bring vnto thys Well.
8 It is but early day (ſayd hee)
too ſone haue you wrought hyther:
It is not tyme the Cattel ſhould
be gathred yet together.

(a) At that Wel vvere he Flockes of Sheepe vvatered together.

(b) It appereth that by theſe daies their cuſtome vvas to call euen ſtraũgers Brethren.

(c) Or peace, by the vvhich vvord the Ebrues ſignifie all proſperitie.

9 But insomuch as ye be heere
and by the Well remayne,
Water the sheepe and so departe
that they may feede agayne.
10 We may not so, our custome is
to gather all in one:
Then from the mouth of this same Well
wee rolle away the Stone.
And so we water all our sheepe
and backe agayne are gone.
11 Whyle hee yet talked with those men
young Rabel came apace
With Fathers sheepe, for shee them kept:
and when shee was in place,
12 No sooner had young Iacob seene,
this Rabel in the face:
But from the Well he rold the Stone
and so in little space
13 He watered the Flocke of Sheepe,
that Rabel thyther brought:
Which Flocke of Sheepe Laban (in deede)
his mothers Brother ought.
14 And Iacob thereby Rabel kysse
and lifted vp his voyce,
And wept and shed such teares of ioye,
as men that much reioyce.
15 Hee told her then, how that he was
her fathers brothers Sonne
She ranne and told her father all,
what was both sayd and done.
16 When Laban heard of Iacob there
his Sisters Sonne to bee,
He ranne to meete, and him embrast,
and welcome (sayd) to mee.

17 And

17 And when hee had him frendlye kist,
home to his house him brought,
And Iacob there to (a) Laban told
the matter all in thought
Which hee against his brother had
by mothers counsell wrought.
18 Sayd Laban than, thou art (b) my bone
and eke my Flesh also.
And heere abode a Month with him
about his worke to goe.
19 Though thou (said hee) my Brother bee
should thou for nought serue mee?
Tel mee what shal thy wages bee
and I will geeue it thee.
20 This Laban now two daughters had,
and Lea (c) was the one,
And Rahel shee, the youngst of twaine
was fayr'st to looke vpon.
21 And Iacob Rahel loued well:
and therfore sayd in fyne:
Seuen yeares I wyl thy seruaunt bee
for Rahell daughter thyne.
22 Much better t'is sayd Laban tho
my daughter thyne to bee
Then his vnknowne a straunger borne,
and from my kinred free.
I am content it shalbe so
abyde here styl with me.
23 For Rahel, Iacob thus became
to Laban bound as tho,
Those yeares with him few dayes did seeme
his loue encreased so.
24 And when seuen yeares expired were:
geeue mee my wife, sayd hee.

[a] That is, the cause why he departed from his fathers house, and what hee saw in the way.

(b) That is, of my bloud and kinred.

[c] This Lea was tender eyed, or blere eyed.

That I may know her as I ought,
for now I am set free.
25 Then Laban Father to the Mayde
together streight did cal
The Men and Brethren of that place
and so did feast them all.
26. When(a) Night was come, hee Leah tooke
and vnto Jacob brought,
And Jacob went as Custome was
to Rahel(as hee thought)
27 But when the Morning did appeare
the matter for to trye,
Behold Leah,not Rahel t'was
with Jacob that did lye.
28 Wherfore?(sayd Jacob) hast thou playd
this subtil part with mee,
Did I not serue for Rahel thyne
this seuen yeares past with thee?
Wherfore hast thou thus me beguilde
as al these People see?
29 To whom thus Laban aunswered:
the (b) maner of this place
Is not the youngest to preferre
before the eldest face.
30 Passe out this weeke,then shal this Mayde
be geeuen to thee also,
And for the same thou shalt mee geeue,
seuen yeares of seruice moe.
31 So Jacob did,and passed out
the weeke as was the guise,
Then Laban Rahel gaue to him
to bee his wife likewise.
32 So Jacob now,two wyues possest
but Rahel loued hee,

(a) The cause why Iacob was deceiued was that in the old time, the wife was couered with a Veile,when shee was brought to her husband, in signe of Chastity, and shamefastnesse.

(b) He estemed more the profite that hee had of Iacobs seruice,then either his promise or the maner of the coūtrie,though hee alledged custome for his excuse.

For

For whom hee ſerued Fourtene yeares,
and after was ſet free.
33. When God did ſee, how Iacob did
Lea his Wyfe diſpiſe,
Hee vieſt her Wombe, and (a) fruictfull made
before the Peoples Eyes:
34. But Rabell, whom hee lyued beſt,
did barren yet become.
And Lea ſhee conceiued ſtreight
and brought him forth a ſonne.
35. And Ruben called ſhee his name:
and ſayd the Lorde did ſee
My ſorrowe greate, and therefore nowe
my Huſbande will (b) loue mee:
36. And ſhee againe conceiued was,
and ſo to paſſe it cam:
The Lord hath hard and ſeene (ſaith ſhee)
that I (c) diſpiſed am:
37. And therefore hath this Sonne me geuen,
to feede my ioyes vpon.
And ſo her ſecond Sonne ſhee cal'de
by name of Simeon.
38. The third time yet conceiued ſhee,
an other Sonne him bare.
For this ſayth ſhee my huſband now,
my company wil not ſpare.
39 Becauſe I haue three ſonnes hym borne,
to make him glad wythall:
And therfore ſhee her third ſonne nam'de,
and Leuy did him call.
40 And ſhe the fourth time dyd conceiue
and bare another ſonne,
Sayd ſhe, now will I prayſe the Lord
for cuer that her hath donne.

(a) This declareth that many times they that are diſpyſed of men are fauored of God.

The birth of Ruben the firſt ſonne of Iacob and Lea.

(b) For children are a great cauſe of mutuall Loue betvvene man and vvyfe.

(c) It appeareth ſhe had recourſe to god in her affliction

The birth of Simeon the ſecond ſonne of Iacob & Lea.

The birth of Leui the thirde Sone of Iacob and Lea.

41. And Iuva called shee this Childe,
and so shee bare no moe:
Till afterward it pleased God
his blessinge great to shoe.

The Contentes of the XXX Chapter.

Rahell, and Lea both
in Barrennesse do ly ue:
Both geue their maydes their Husbands til
and they hym Children gyue.
Lea geues Mandragore
to Rahell wyth good wyl,
That Iacob myght wyth Lea lye,
that Nyght her mynde to fill.
How Laban Rych is made
for this same Iacobs sake,
And Iacob Rich is made also,
and so his leaue doth take.

WHen Rahell saw, she Iacob by
no Childe as yet could beare:
Shee at her Sister enuy had,
and sayd to Iacob there:

2. Geue children vnto me also,
else presently I dye.
Then Iacob angry was with her,
and sayd (a) a GOD am I?

3. Or in Gods steede? which hath withheld
of Children fruict from thee?
Behold, sayth shee, there is my (b) Mayde
go in to her, and shee

(a) It is only God that maketh barren & fruictfull, and therefore I am not in faulte.

(b) Rahel geueth Bilha her Mayde to Iacob vnto Wife.

4. Shal

4. Shal Children beare vpon my Lappe,
and I the same will take
And as my owne, vpon my Knee
will dandle for thy sake.
5. So thus her handmaide did shee geue,
her husbandes Wyfe to bee:
By whom this Maide conceiued was,
and forth a Sonne brought shee:
Sayd Rahell then, God hath me heard
and sentence geuen with mee:
6. For why, the Lord hath heard my voyce,
I well perceiue the same:
And hath mee geuen a goodly Boye,
and Dan shee cal'de his name.
7. Agayne Bilha conceiued was,
and bare another Sonne:
Sayd Rahel, now by wrestlinge thus
I haue the maistery won
8. And got of Lea Sister mine,
the Godly victorie:
So named shee her second Sonne,
and cal'de him Naphtalie.
9. When Lea sawe shee bearinge left,
more Children could not haue:
Shee Silpha tooke, her Mayde that was
and to hir husband gaue:
Soe Jacob tooke her vnto wyfe
and shee brought him a Lad,
10 Sayd Lea now (a) a Company comes
and so did cal hym Gad.
11 Againe this Silpha (Leas mayd)
another sonne him bare:
Ay blest am I, said Lea then
for Daughters al that are

The birth of Dan the first sonne of Bilha Rahelles handmayde.

The birth of Naphtali the second son of Bilha.

a) That is, God doth increase me vvith a cõpany of Children.

The birth of Gad the firste son of Silpha the handmaid of Lea.

Will

The birth of Assar the second sonne of Silpha.

Will blesse me now and so that sonne
shee called him Assar.
12 Now Ruben Iacobs eldest sonne,
and first of Lea borne
Went forth in Dayes of wheat Haruest
when shocked was the Corne.
13 And found by chaunce (a) Mandragoras,
in field as he did goe:
Which is an herbe, whose roote men say,
the shape of man doth showe.
14 To Lea did he giue the same,
that then his Mother was:
Said Rabel, Sister giue me of
thy Sonnes Mandragoras.
15 Is't not enoughe, sayd Lea then:
that thou my husband haue?
But would my Sonnes Mandragoras
away likewyse to craue?
16 If that thy Sonnes Mandragoras
thou wylt gyue vnto me:
I am content that Iacob shal
this Night goe sleepe wyth thee.
17 So Lea gaue Mandragoras
and Rabel was content:
At euen as Iacob homeward came,
to meete him Lea went,
18 And sayd: come vnto mee sweete hart,
this Night I haue the bought:
Wyth my swete Sonnes Mandragoras
which neuer cost me ought.
19 And so that Night wyth her he slept
and God did Lea heare:
She did conceyue and so by him
her fift Sonne did she beare.

(a) Which is a kind of Herbe whose rote hath a certaine likenesse of the figure of a Man.

20. Sayd

20 Sayd she, God hath rewarded mee
because my Mayde I gaue.
And Isachar shee cald her Sonne
for so shee would him haue.
21 And Lea yet conceiu'de agayne
and brought the sixt Sonne forth:
God hath mee now endude (shee sayd)
with Dowrye much in worth.
22 Now will my husband dwel with mee
to leede my ioyes vpon:
Because sixe Sonnes I haue him borne
and cald him Zabulon.
23 A Daughter yet she after bare
and Dina was her name:
And God remembred Rahel too,
and did her keepe from blame.
24 He heard her voyce, and frutefull made
a Mother for to bee,
So when shee was deliu'red of
a goodly Boy to see:
25 The Lord hath taken my (a) rebuke
now cleane away, sayth she,
And (b) Ioseph named shee her Sonne
and sayd, Lorde geeue to mee
Another Sonne to play withall
if so thy pleasure bee.
26 So soone as Rahel, had brought forth
young (c) Ioseph, Iacobs Sonne:
To Laban, Iacob went and sayd,
thou knowest what I haue done.
27 I haue thee serued Fourtene yeares
truly, vnto this daye:
Geeue mee my Wyues and Children now
that I may goe my waye.

The birth of Isachar, the 5 Sonne of Lea.

The byrth of zabulon the 6. Sonne of Lea.

(a) To be barren vvas accoũted a curse or rebuke.

(b) Iacob vvas 91. yeares of age vvhen he begat Ioseph. Pet. Com. 74.

(c) The birth of Ioseph the fyrst Sonne of Rahel.

28 Unto my Countrye whence I came,
and where my father dwelles:
I pray thee send me sake from hence
I aske thee nothing elles.
29 To whome thus Laban answered:
if I haue fauour found
Before thyne eyes, or in thy sight,
let mee to this bee bound.
30 To greue thee what thou shalt require
thy choise whereof to make:
For why, I know the liuing Lord
hath blest mee for thy sake.
31 Thou knowste (sayd Iacob) vnto him
my seruice done to thee
And in what sort thy cattel was,
and haue bene vnder mee.
32 Before I came thy Heardes were small
but now encreased mich,
The Lord hath blest thee for my sake
and thus hath made thee rych.
33 But when shall I (a) prouision make,
for housholde mine also?
Sayd bee, what shall I geeue thee then
before thou hence do goe?
34 Thou shalt (sayd Iacob) geeue mee nought
saue this thing doe for mee:
And then wyll I come backe agayne,
and Sheepe keepe vnder thee.
35 I wyl this day goe to thy Sheepe,
and separation make,
And those that after (b) flecked be,
for my rewarde I'le take,
36 And all the blacke amonge the Lambes
and such as colours haue.

[a] The order of nature requireth that euery one prouide for his owne family.

(b) That which shalbe hereafter spotted pyed or party coulored.

Among

Among the Kydes, that spotted bee
is all that I do craue.
37 So shal my (a) righteousnesse declare
to morow this for mee,
When I shall come for my reward
before the face of thee.
38 And euery one among the Goates
that is not speckled tho,
And blacke among the Sheepe lykewise,
as I to thee do show:
39 Let that bee theft vnto my charge
to aunswere ere I goe.
Go too, go too, sayd Laban than,
would God it might bee so
According to thy Saying now
or as thy hart doth know.
40 And Laban out the same day tooke
al Goates that colours had,
And all the blacke among the Sheepe
as well the good as bad.
41 And made his Sonnes the Heardes of them
and three dayes iourney set
Betwene himselfe, and Iacob thus:
and Iacob did not let
42 To take the charge of all the rest
of Labans other Sheepe
That of one colour did appeare,
and did them safely keepe.
43 And Iacob tooke of (b) Popler greene,
of Hasell Rodes also,
And Chestnut trees, and pyld the Rynde
and made the whyte to show:
44 And put these Rodes before the Sheepe
in Trough or watring place:

[a] God shal testify for my righteous dealing by rewarding my Labors.

(b) This was no deceit of Iacob for it was gods commaundemente as appeareth in the next Chapter verse. 11. & .13.

To th'end they might conceiue thereby
the rodes before their face:
45 Thus when they water came to drinke,
they were conceiued streight,
And brought forth Lambes that spotted were,
by reason of this sleight.
46 And Iacob then did part these Lambes
that were bespotted so,
And turnde the faces of the Flocke
that Labans was to know.
47 Towardes these Lambes of partie hue
and to all colours blacke
That was among this Labans Flocke
but yet hee did keepe backe
48 His Flockes of Sheepe that spotted were,
and by themselues did keepe,
So that no tyme hee suffered theim
to bee with Labans Sheepe:
49 In Ramming tyme of (a) stronger Sheepe
Iacob his Rodes did lay
In Gutters when they came to drinke,
whereon their eyes might stay
50 And so conceiue, and Lambes forth bring
that flecked were to see:
But in the Ramming time of yeare
when Sheepe most feeble bee,
51 He did forbeare his Rodes to lay,
whereby the stronger Sheepe
Were Iacobs al: the weaker sort
were Labans for to keepe.
52 Thus Iacob grew exceeding rich,
and had a mightie flocke
Of Seruauntes eke and Camels too
and Asses in his Flocke.

(a) As they which tooke the Ramme about September and brought forth about March: so the feebler in March, and lambed about September.

The

The Contentes of the XXXI. Chapter.

How Labans Children grudge
agaynſt this Iacobs wealth:
Of Iacobs backe returne
homeward againe by ſtealth:
Rahell her Fathers Gods,
vpon Sheepes hearinge day,
The ſame did filche, and ſteale,
and bare them ſo away:
How Laban followeth faſt
Iacob to ouertake:
And of the Heape of ſtones,
and cou'naunt that they make.

NOw Labãs Children ſpake in (a) words
that Laban thought in heart.
And Iacob heard how that they ſayde
our Father feeleth ſmart,
2. For Iacob hath tane all away
our Fathers was before,
And hath him ſelfe this honour got,
by Fathers goodes, and ſtore.
3. And Iacob Laban well beheld
his Countenaunce, and there:
Which was not now as heretofore
but as hee angry were.
4. And then the Lord to Iacob ſayd,
returne thee home agayne
Into the Land where Father thine
and Kinred do remayne,
5. For I willbee with thee, ſayth God,
whereof Iacob was glad.

(a) For the couetous thinke vvhatſoeuer they can not ſnatche, is pluckte from them.

And

And sent for both his Wyues to Fielde,
and to the Flocke hee had:
6. And when they came his presence to,
I see (sayd hee) at last,
Your Fathers Countenaunce, to mee
is not, as in time past.
7. How beit, (a) the God of Father mine,
hath bin with mee this Night:
And both you know, how Father yours,
I seru'de with all my Might:
8. And yet hee oft deceiued mee,
in chaungynge of my Wage:
But God no time would suffer him,
to hurt mee in his Rage:
9. For when hee sayde the spotted Sheepe
thy hyred Wage shalbe:
Then all the Sheepe, bespotted were,
as you can witnes mee:
10 And when hee sayde, the straked Sheepe,
shall thee reward for Hier:
Then all the Sheepe bestraked were,
as one would it deuier.
11. Thus hath the Lord, your Fathers (b) Sheepe
from him, now tane away,
And of his goodnes geuen them mee,
as you do see this Daye.
12 It thus befell in Rammynge time,
when in a Dreame I was:
Mine Eyes I lifted vp, and sawe,
and so it came to passe
13. Beholde the Sheepe that straked were,
and spotted here, and there,
The Rammes, vppon their Backes did Leape,
in Place whereas they were.

(a) The God whom my father worshipped.

(b) This declareth the thing that Iacob did before, was by gods commaundmēt, & not through deceipt.

14. And

14. And in my Dreame (a) Gods Angell spake,
and thus gan saye to mee:
Jacob: and him I aunswered,
Lord, here I am by thee.
15 Sayd hee, lift vp thine Eyes, and see
the Rammes leape on the Sheepe
That spotted are, and straked bee,
and party Coullour keepe.
16. I haue seene all that Laban doth,
or can against thee make:
For I the God of Bethel am,
where thou didste vndertake
17. The Stone to pitch vpon an ende,
and did Annoynte the same,
And where thou madste a solemn Vow
vnto my Sacred Name:
18. Now therfore rise, and get thee hence
out from this Countrey here,
And backe returne vnto the Land
where * Rebek did thee beare.
19. When Rabell, and her Sister to
did Jacob vnderstand:
hath not (sayd they) thy seruice long,
bought vs of Fathers hand?
20 For hee hath (b) Sould vs vnto thee,
and wee therewith content,
And hee consumed hath our Coyne,
and all wee see is spent.
21. But haue wee any Portion else?
or hath hee geuen vs more
Then that thy Seruice longe time Vought?
as wee haue sayde before?
22. For all the Richesse, God hath tane
away from Father so,

(a) This Angel vvas Christ vvhich appeared to Iacob in Bethel & hereby appeareth he had taught his vviues the feare of God for he talketh as though they knevve this thing.

* Rebecca.

(b) They vvere geuē to Iacob in recompence of his seruice vvhich is a kind of sale.

Is ours,

As vers, and eke our Children to,
as God to thee did shew.
23. And therefore whatso euer God
hath spoken vnto thee:
Do that, and doing his will,
so happy shalt wee bee.
24. Then Iacob rose, and set his Sonnes,
and Wiues on Camels backe,
And caried theare his Flocke away,
and nothinge seem'de to lacke.
25. And all his Substance which he had
procured, as you heare:
His Riches, and Possessions coo,
which hee had gotten there
26. He droue them forth to Isaac
his Father for to goe
Vnto the Land of Canaan
that hee before came fro:
27. Now when as Laban went to sheare
his Sheepe as other did
Rabell purloyned her Fathers Gods:
and secretly them hide.
28 Thus Iacob Labans hart did steale
because he went away,
And would not let him vnderstand
of his remouing Daye.
29 So priuily he went his way
with al that ere he had,
And past the Ryuer Euphrates
towardes Mount Gilead.
30 And three Dayes after Iacobs flight
was worde to Laban brought,
Who after, with (a) his Brethren went
the same for to haue caught.

(a) Or Kinsfolkes, and frendes.

31. And

31. And seuen dayes iourney in pursute
they after him did make,
And when vnto the a Mount they came
they did him (b)ouertake.
32. And God by Night to Laban came
and in a Dreame did say,
Take heede thou speake nothing but good
to Iacob in the way.
33. Then Laban Iacob ouertooke
as he in Iourney went
And Iacob in mount Gilead
there pitched downe his Tent.
34. And Laban pitched there his Tent
with Bzethzen his also
Sayd Laban vnto Iacob then
what made thee thus to goe?
35. Why hast thou stolne my (c)hart away
and Daughters twayn with thee
As though they had with Sword and Targe
poze Captyues taken be.
36. Wherfoze went thou thus secretelye
away from me vnknowne?
And did not say, let me depart
with that which is myne owne?
37 And that I myght wyth melody
haue brought thee on the way
And kissed so my Daughters deare
at their departing day.
38. Thou wast a foole thus wise to do
thou knowest I am stronge
And able am to doe thee ill,
and to reuenge this wrong.
39. But sure the God of (d) Father yours
spake yesternight with me,

a) That vvas Mount Gilead.

b) Or ioyne vvith him.

c) Or cõueighed thy selfe away priuelye.

d) He vvas an Idolatour and therfore vvould not acknovvledge the god of Iacob for his God.

Take heed thou speake but that is good
Jacob vnto, (sayd he)
40. And though desyre thus pricke thee forth
thy fathers house to see:
Yet wherfore hast thou stolne and stolne
my Goddes away with thee?
41 I was afrayd, sayd Jacob then,
my Wyues thou wouldst denay,
And therfore did we priuily
conuey our selues away.
42 But where as Theft thou layest to me,
looke where the same shal fall,
Let hym streight dye, on whom its found
before our Brethren all.
43 Now serch and seke, and if thou fynde
of thyne that is with me,
Let me abyde rebuke thereof,
and take it vnto thee.
44. But Jacob knew not how his wyfe
who Rahel had to name,
Had stolne away her fathers Goddes
and closely kept the same.
45. Then Laban came to Jacobs Tent
and Leahs tent also,
And searched in the mayds Tent
but found them not: and so
From Leahs Tent departing he
to Rahels Tent did goe
46. Now Rahel had ere father came
his Yools taken out,
a) Or litter. And bid them in the Camells (a) Straw:
hir father sought about.
47. Burstil she sat vppon the Straw
wherein the Yoolies lay,

To La

To Laban then her father she
with feeble voyce did say:
48 My Lord (sayd she) not angry be
most humbly I do pray,
That I do not aryse to thee
for that se I able may:
49. Because the course of Women now
is on me all this daye:
Thus Laban sought but found them not
and so went he his way.
50 Then Iacob wrothe and angry was
and did with Laban chyde,
And sayd, what trespas haue I done,
or what hast thou espyde
51. In mee: or these that are with me
that thou shoulde vs pursue:
Thou ransackt hast my stuffe ech whit:
hast thou found vs untrue?
52 What hast thou found of all that's thyne
abiding here with me?
Put it before our brethren here
to iudge twene me and thee.
53 Behold I haue these Twenty Yeares
bene faythful Seruaunt thyne,
Thy Sheepe and Goates not Barrayne were
but fruitful in the time.
54 Ne dio thy Ewes yet cast their Yong,
the Rams eke of thy flocke
I haue not eate, but alwayes haue
maintayned stil thy stocke:
55. And what so ere was torne by Beastes
or perisht in the Wood,
I neuer brought it unto thee,
my selfe did make it good.

56. For of my handes didst thou requyre
the same for to repay,
As though with Theues it had bene stolne
by Night or els by day.
57. And in the Day the heat of Sunne
consumed me ful sore
And in the night the bitter frost
with cold did nip me more.
58. Thus Day and Night in heat & cold
I seldome tyme haue slept,
So careful was I on the charge
of cattel thyne I kept.
59. Thus haue I spent these xx. Yeares
and in thy House remayne,
And Fourteene of these twenty yeres
was for thy daughters twayne
60 And sixe yeres seruice for thy shepe
I kept vpon the Plaine.
Yet thou my wages chaunged hast
too many times certaine.
61 Except the God of Father mine,
the God of Abraham,
And eke the God whom Isack fear'd
and God that to me cam:
62 Had ben myth me, thou surely had
me empty sent away,
And geuen me nought for seruice long
as I haue sayd this Daye.
63 But God beheld my troubles great
and labours of my hand,
And thee rebuked yester night
thy selfe do it vnderstande.
64 Now Labans conscience moued was
and sought a Peace to make,

And

And therefore vnto Jacob sayd
this wil I vndertake.
65 These Daughters twayn my Daughters are,
these Sonnes are also mine:
These shepe and al thou seest beside
are myne as wel as thyne:
66 And what can I this Day then doe
to these my Daughters heere
Or to their sonnes, which they haue borne,
that in my sight appeere?
67 Come (a) now therefore and let vs make
A league most firme to be
Whiche may a wytnes bee for aye
betwene my selfe and thee.
68 They both agreed and Jacob toke
a stone, and set it right
Up, lyke a Piller for to stande
In euery bodies sight.
69 Then Jacob to his brethren sayde
take you vp stones likewyse
And so they did, and made an heape
as best they could deuise.
70 And on the heape of stones that was
they sat them downe to Eate:
Great frendes, they were and gently did
each other wel intreate
71 This heape of stones did Laban call
and Jacob eke also.
In both theyr (b) tongues the Witnes heape,
for euery one to knowe.
72 This heape said Laban witnes is
twene me and thee this day,
Therfore he cald it Galeed
the lyke did Jacob (c) saye

a) His cõsciẽce reproued him of his misbehauiour toward Iacob, and therfore moued him to seke peace.

b] The one named the place in the Syrian tongue, the other in the hebrew.

c) He called it Iegar sahadutha.

Said

73. Sayd Laban then, Mizpah also
this heape shal called be
Because the Lord when we depart,
shal loke twene me and thee.
For if my Daughters thou shalt vexe,
or (a) other wyues shal take,
Besyde my Daughters now thy wyues:
or Doughters myne forsake:
75. Behold her's none but we our selues,
God shal the witnesse beare:
This heape and Piller eke beholde.
that's set betwixt vs here.
76 These witnesse shal I wil not come
ouer this heap to thee,
And that thou shalt not passe the same
for any harme to me.
77. And now the God of Abraham
and (b) Nahors God also.
And eke the God of fathers theirs
be iudge betwene vs two.
78 But Iacob sware by th'onely God
whom Isaac did feare,
And offer did a Sacrifyce
vppon the Mountayne there
And after did his brethren call,
that eate of bread they myght.
And they did eate and in the Mount
did tary all the nyght.
80. In morne betyme did Laban ryse
and all his Children kist,
And so went homeward to his place
after he had them (c) blist.

a) Nature compelleth him to condemne the vicevvherunto through couetousnes he forced Iacob.

b Behold hovv the Idolatours mingle the true God vvith their fained gods.

c) We see that there is some sede of the knovvledge of god in the hartes of the vvicked.

The

The Contentes of the XXXII. Chapiter

Gods Angels here with Iacob met
and he doth Preſentes ſend
Vnto his Brother by his Men
and doth himſelfe cõmend,
Eke with an Angel wreſtled he,
and yet receiu'd no fal:
The Angel chaungeth Iacobs name
and doth him Iſrel call.

BVt Iacob went his iourney on
and by the way him met
The Angelsof Almighty God
in battell order set:
2 And when that Iacob them beheld
he ſayd himſelfe within,
This is Gods (a)hoſt: and ſo the place
he namde Mahanaim. Cap.28.13.
3. And Iacob ſent his meſſengers
vnto the land of Seir,
And to the Field that Edom was
where Eſaus Armyes weir.
4. And he commaunded each of them,
thus ſhal (b)you ſpeake (ſayth he)
To Eſau my moſt louing Lord
that brother is to me:
5 Thy ſeruaunt Iacob hym commendes
In humbleſt wiſe he may,
And to your ſelfe in his behalfe
thus much he bad me ſay.

(a) He acknowledgeth gods benefits vvho for the preſeruation of his ſendeth hoſtes of Angelles.

(b) Hereuerenced his brother in vvorldly thinges, becauſe he chiefly loked to be preferred to the ſpiritual promiſe.

6 I haue longe time a straunger bene
wyth Laban vncle myne,
And twenty yeres haue sojourned
wyth him vntil this tyme.
7 And haue of Oxen, Asses, Sheepe,
of men Seruauntes likewyse
Of Women too, and that I may
find fauour in thine eyes,
8 I haue sent word vnto my Lord
to signifie the same,
Accordinge as my duetye byndes
as loth to meritte blame.
9 The Messengers to Esaw went
and came againe wyth spede.
And sayd, thy brother gainst thee bringes
foure hundreth men in deede.
10 This newes made Jacob sore (a) afrayd
he wyst not what to say
Ne what to do, but yet at last
he dyd deuise the way:
11 His people, shrepe and Cattell al
for to deuide in twayne
And toke great paynes to place the same
in order to remayne.
12 Sayd he: If Esau come and smyte
one part of people myne,
The other parte, may leasure find
to saue it selfe in tyme.
13 To God then Jacob sayd againe,
O God of Abraham,
God of my father Isaac,
from out whose Loines I came:
14 Thou Lord which bad I should returne
vnto my Country backe,

a) Albeit he was comforted by the Angels, yet the infirmity of the flesh doth appeare.

Among

Among my kynred for to dwell
saying thou shalt not lacke:
15 For I my selfe will bee with thee
and do al for the best:
I say thou Lord wilt not forsake
poore Iacob thus distrest:
16 And yet O Lorde I must confesse
no whit I worthye am,
No not the least of mercies thyne
which from thy goodnesse came:
17 That thou hast shewde thy seruaunte to,
by day and eke by night,
For with my (a) staffe I ouercame
this Iordan by thy might.
18 And now two Droues I goteen haue,
behold Lord where they stand:
Most mighty God deliuer mee
from Brother Esaus hand.
19 For I much feare him, lest he wyl
with wrathful rage possest
With Furie come, and (b) Mother strike
with Children at her breast.
20 Thou sayd'st O Lord I surely wyll
do good and good to thee.
And make thy Seede as is the sand
within the Sea to see,
The which can not for multitude,
of any numbred bee.
21 And Iacob there aboue that night,
and such as came to hand
Hee tooke thereof, and (c) Presents made
for Esau t'vnderstand.
22 Two hundreth Goates of Female kynde,
and twentie Males also,

(a) That is, poore & vvithout al prouision.

(b) Meaninge hee vvil put al to Death.

c] Not distrusting Gods assistaunce, but vsing such meanes as God had geeuen him.

Two hundred Ewes and twentye Rammes
did hee appoint to goe,
23 And thirtie Camels Mylke that gaue
their Coltes them passing by,
With Fourtie Kyne, and Bullockes tenne
that fayre were to theeye.
24 Of thee Asses hee twentye tooke,
and Coltes tenne, them beside,
Fyue hundred and fourscore were they
that Iacob did prouide.
25 And so into his seruauntes handes,
these Droues deliu'red hee,
And eu'rye Droue was by it selfe
appointed so to bee.
26 And hee vnto his Seruaunts sayd:
before mee passe the way,
And put a space betweene Droue and Droue,
and furthermore did saye,
27 To him that foremost was of all
among the Droues to see:
If that my brother doe thee meete
and bap to aske of thee:
28 Whose man art thou? and whose are these?
and whither doest thou goe?
In humble wyse with reuerent speach
thou shalt vnto him showe:
29 Sir these thy Seruaunt Iacobs be,
and are by him assigned
A present sent to thee my Lord,
himselfe comes vs behinde.
30 So likewise to the second Man,
the third, and all the rest,
Commaunded hee with Droues that came
as was to him exprest.

31 And

31 And more (sayd hee) thus shall you say
when you do Esau spye,
Behold thy seruaunt Iacob comes,
as dutie doth him bynde.
32 For thus hee thought, I wyl his wrath
with giftes before (a) appease,
And after will I see his face
if that my Lord so please:
Ie may be, hee wil mee accept
with Comfort, Ioy, and Ease.
33 So with these Presentes forth they went
in order as they might,
But Iacob with the company
abode behynde that night.
34 And in the Night did Iacob ryse
and his two wyues also:
His Maydens twayne, his Children all,
Eleuen which were tho
Ouer the Foord with them he went
that Iabbok is to know.
35 And sent away all that he had
the ryuer for to passe,
But hee himselfe behinde did staye,
for so his goodwill was.
36 And as alone hee stayd behynde
a man him met by th'waye.
That strong and (b) wrestled styl with him
vntil the breake of daye.
37 And when this man might not (c) preuayle
Iacob to ouerthrow,
He Iacob stroke vnder the Thigh
and sayd, now let me go,
The Sinew then of Iacobs Thigh
did shrinke at that same blowe.

(a) He thought it no losse to depart with these goodes to the intent he might follow the vocation wherunto god called him.

(b) That is god in forme of Man.

(c) For God assayleth his with the one hand and vpholdeth them with the other.

38 I wyll not let thee go, sayd hee,
what man so ere thou bee,
But wyl thee hold vntil such tyme
thou Blessing geeue to me.

Cap. 35. 12.

39 Sayd hee, then tell me whats thy name?
I Jacob am by right:
Thou shalt no more bee called so:
but Israel in Gods sight.

(a) God gaue Iacob both power to ouercome, and also the prayse of the victorie.

40 For as a Prince thou (a) wrestled hast
with God, and eke with man,
And hast preuayled in the thing
that thou hast tane in hand.

41 Saide Jacob then, thy name also
I pray thee shewe to mee:
Wherfore sayd he, doest thou demaund
what it my name should bee?
And in that place hs blessed him
and so away went hee.

42 And therfore Jacob, Peniel
did nominate the Place:
For I haue seene this day (sayd he)
my God euen face to face.
And so my lyfe preserued is
by bountie of his grace.

(b) The faithful so ouercom their temptations, that they feele the smart therof, to thintent that they should not glorie but in their humilitie.

43 As he went ouer Peniel
the Sunne him rose vpon,
So (b) halted hee of that same Thigh,
the Angel stroke him on.

44 The Israelites forbeare to eate
The Synewe to this daye,
That is in that place of the Thighe
where Jacobs Synewe lay.

45 Because the man that stroue with him
did touch the hollow place,

Of Iacobs Thighe, wherein hereby the shronken Synewe was.

The Contentes of the XXXIII. Chapiter.

Esau and Iacob are agreed,
and Esau goes to Seir.
And Iacob vnto Sichem went,
and set his Tentes vp there.

THen Iacob lifting vp his eies
his Brother did behold,
And with hym came foure hundreth men
as erst to hym was tolde.
2. Then Iacob vnto both his Wyues,
and to his Maidens twayne
His Children put, (a) ech by themselues
in order to remayne.
3. The Maydens both and Children theyrs
that he by them did get,
The formost of the company
in order did her set.
4 And next to them he Lea plaste
and Children hers also:
And Rabell, last with her younge Sonne,
appointed was to goe:
5 And then himselfe went them before,
as Guide vnto them all:
Seuen times ere hee his Brother mette,
vppon (b) the Ground did fall.

(a) That if the one part vvere assayled, the other might escape.

(b) By this gesture he partly did reuerence to his brother and partlye prayed to god to mitigate Esavves vvrath

6 Esau hym met, embraced hym
and frendly did him kisse,
They both brast forth with Teares, and wept,
great Ioy to see was this:
7 Then Esau lifted vp his eies
and did the women see,
And Children theyrs standing them by,
whence hast thou these? sayth he:
8 And do these women and these youthes
belonge or no to thee?
They are (sayd he) thy Seruauntes Sonnes,
which God hath geuen to mee.
9 Then came the (a) Maydes with Children theirs
and did obeysaunce showe,
And Leah, with her Children came:
and did her dutye knowe.
10 And last of all came Ioseph forth
his Mother Rahell too,
Who gaue to him obeysaunce such
as duty had them doe
11 Sayd Esau vnto Iacob then
what Droue is that I met,
Of Goates, of Sheepe, of Camelles, Bulles,
of Kyne, and other Neate.
12 My Lord sayd he, that fauour I
may finde in sight of thee,
I haue them sent vnto my Lord
as present geuen from me.
13 Not so my Brother (Esau sayd)
enough haue I in store,
I nede them not, kepe that thou hast
vnto thy selfe therefore.
14 Ah, nay, My Lord, but if I haue,
found fauor in thy sight,

(a) Iacob and his family are the image of ỹ church vnder ỹ yoke of Tyrantes, vvhich for feare are brought in subiection.

15 For

Receyue this present from my handes
and therein do me right.
15. For I this Day haue seene (a) thy Face,
as though I should beholde
The Face of God, and thy good will
: both makes mee glad, and bolde.
16 Ah, take my blessinge that is brought,
for God hath mercy showne.
And so hee Esau did (b) compell
to take it for his owne.
17. When hee these Presentes had receiu'de,
let vs (sayd hee) now go:
And I will leade the Waye before:
my Lord (sayde hee) not so,
18. Thou know'ste the Children tender are,
the Ewes with Younge bee great.
So bee the Kine vnder my Hand:
I shall my Lord entreate:
19 Least Men the Herd should ouerdriue,
but euen one Day to try:
Both Ewes, and Kine, and all the rest
would perish by and by,
20. And therefore let my louinge Lord
goe on before, if it please,
And I will softly after come,
and drive the Herd with ease:
21. So as the Cattell may endure,
and Children able bee:
I shall to (c) Seir still follow on,
and there my Lord will see.
22. Sayd Esau then, yet let mee leaue
some of my Folke with thee.

(a) In that his brother embraced him so louingly contrary to his expectation hee accepted it as a plaine signe of gods pricace.

(b) By earnest intreaty.

(c) He promised that vvhich it semeth hys mind vvas not to performe.

What

What needeth it my Lord (sayd he)
this one thing graunt to mee,
23. That I maye grace, and fauour finde,
before thy sight this Daye:
For thereof haue I neede, my Lord,
for which I humbly praye.
24. So now againe did Esau go
to Seir forthe on his way.
And Iacob did his Iourney take
to Suchot: which men say
25. Was called so, by reason of
the Tentes and Bothes he made,
Wherein his Cattel from the heate
was cherisht in the shade.
26 And Iacob built him there an howse
and so to Salem cam,
Of Sichem whych a Citye is
in Land of Canaan.
27. And this was after he came from
Mesopotamia,
Which is a Countrey longe and brode
and sette in Asia.
28 Before this (a) Citye did he pitch,
his Tentes whereas he found
Of Hamors brode, of whom he bought
a certaine peece of Ground.
And for the same in money payd
an hundreth peeces round.
29 And Iacob built an Auter there
to praise the Lord withal,
And on the God of Israell
continually did cal.

(a) The Citty of Salem.

The

The Contents of the XXXIIII. Chapter.

The rauishing of Dina fayre,
that Iacobs daughter was,
By Sichem Hamors sonne and Heyre
who sought to bring to passe
To haue this Dina to his wyfe,
and so was borne in hand
By brethren hers, who tooke the lyfe
of Males all, in the Land.



Whylst Iacob there inhabited,
in Salem t'vnderstand,
His daughter Dina (a) went to see
the daughters of the Land. (saw
2 When Sichem Hamors sonne her
who Lord was of that Soyle
Within his brest her beautie bred
of Lust such burning broyle,
3 That bee by force this mayden tooke,
her person did abuse,
His hart on Dina was so layd
bee had no power to chuse.
4 He spake her fayre, and loued her,
as deare as his owne lyfe,
And to his father Hamor sayd,
(b) get mee this mayd to wyfe.
5 Iacob this knew, but held his peace
til hee his Sonnes might see:
For they were keeping Beastes in field,
as t'was their wont to bee.

(a) This Example teacheth, that too much libertie is not to be geeuen to youth.

(b) This proueth that the consent of Parentes is requisite in mariage seeing the very Infidels did also obserue it as a thing necessarie.

6 And Hamor Sichems Father came
and vnto Iacob went
To common of his Sonnes request,
was nothing els hee ment.
7 But when the Sonnes of Iacob came
whose Sister Dina was,
And heard by Sichems likinge lewd
what thing was come to passe:
8 It greeu'd them much, and wroth they were,
hee had such folly wrought
In Israel: which thing in deede
no man to do so ought.
9 And Hamor vnto Iacob sayd
the Soule of this my Sonne
Doth long for Dina Daughter yours
in maryed state to wonne.
10 Greue her to wyfe, and ioyne with vs,
your Daughters geeue also,
And take our Daughters vnto you,
wee may together grow.
11 So shall wee then together dwell
the Land for you shalbee,
Therein to doe as best you like,
and haue possession free.
12 Then Sichem to her Father sayd
and Brethren hers likewise,
Vouchsafe this fauour I may fynde
and Grace before your eyes.
13 And what soeuer you appoint
that playnly will I geeue:
Demaund large Gyfts and Dowry both,
it shall no whyt me greeue
14 Yea I wyl geeue according that
which you shall say to mee:

So

So that the Damsel you do greeue
my spoused wyfe to bee,
15 Then Iacobs Sonnes sayd vnto them:
wee (a)cannot do this thinge,
To greeue her one vncircumcis'd,
should shame vpon vs bring.
16 Deceitfullye did Iacobs Sonnes
to Sichem ble wordes mylde,
Because their Sister Dina bee
thus Lewdly had defilde.
17 In this wee wil consent, sayd they,
if thou wilt bee as wee,
Let all the males among you borne
then (b) Circumcised bee.
18 So will wee geeue you, daughters ours
and yours wee'le take also,
And wee will rest, and dwell with you,
and so one people growe.
19 But if you will refuse to doe
as you haue heard vs say,
Wee wil our Daughter take againe
and so depart away.
These wordes did please them very well,
to which they sayd not nay.
20 This Youngman would no time defer
this thing to doe among,
His Lust on Dina was so set
he thought ech time too long.
21 Of all that were in Hamors house,
none might compared bee
To Sichem for of all the rest
best thought vpon was hee:
22 Then Hamor and Sichem his Sonne
vnto the Cittie went,

(a) They made that holye Ordinance of God a meane to compasse their vvicked purpose.

[b] Their fault is the greater for that they make religion, a cloake for their craft.

And so before the (a) gate thereof
declared their entent
23 And sayd vnto the Citizens
touching Iacobs request,
Affirming that which Iacob sayd
to bee all for the best.
24 They bee vnkaynde to vs, sayd he,
and dwell within the Land,
And do applye their business
with labor of their hand.
25 And in the Land is roume ynough
for them here to remayne:
Wee wyl their Daughters take to wyfe
and geeue them ours agayne.
26 Herein they onely wil consent
vnto vs, for to dwell
And bee as people one with vs
if you shall thinke it well.
27 That is if all the children borne
which Males appeare to bee
May circumcised bee like them,
then wee and they agree.
28 For shall not all (c) their substaunce great
and Cattel that they haue
Be ours if we gree thereunto?
what can wee further craue?
For they wyl styl dwel here with vs,
tyl they possesse their graue.
29 Unto this tale that Hamor told
and Sichem eke his Soune,
Did al that went out of the Gate
agree, it should be done.
30 The Men children were circumcised
according as was sayd,

(a) For the people vsed to assemble there and Iustice also was ministred

(b) Thus many pretend to speake for a publicke profit, when they onely speake for their own priuate gayne and cómoditie

[c] Thus they lacke no kinde of persuasion which prefer their owne cómodities before the commó wealth.

Not

Not one that paſſed through the Gates,
the ſame thing that denayd.
31 It hapt the thyrd Day after this
when they were full of payne,
By reaſon of the forefkynne cut
which did great griefe conſtrayne
32 Two of the Sonnes of Iacob came,
the City gate wythin
Which (a) Symeon and Leui highte
that Dinas brethren bin.
33 And wyth theyr Swordes bothe naked drawne
throughout the City went,
And ſlewe (b) the Malekind eu'ry one
as they before ſo ment.
34 They Hamor ſlewe, and Sichem too,
with th'Edge of ſword that day,
From Sichems houſe they Dina tooke,
And ſo they went their waye.
35 And then the reſt of Iacobs Sonnes,
comminge vppon the deede,
The Citty ſpoyl'de, becauſe they had
defil'de theyr Fathers Seede:
36. And tooke their Sheepe, and Oxen fat,
their Aſſes as they goe:
What elſe within the Citty was,
and in the Fielde alſo,
37. Theyr goods, their Children, & their Wiues,
they Captiue tooke away,
And hauoke made of all that was
within the houſe that Day:
38 But Iacob ſayd to Simeon,
and Leui, Brother his:
You haue this Day ſore troubled me,
and greatly done amys:

(a) For they were the chife of the cõpany.

(b) The people are punyshed with their wicked ptynces

Cap. 49.7.

39. You haue also made mee to stinke
before them of the Lande,
The Cananites, and Pherezites
when they this vnderstand:
40. I beinge Fewe, in number Small,
not able to resiste,
They shal togither ioyne themselues
and slay me as they list.
41 So shal I be and al my house
destroyd for euermore
Should bee (sayde they) with filler deale,
as with a common Whore?

The Contentes of the XXXV. Chapiter.

How Iacob vnto Bethel went,
and Images did hide,
And Earynges eke vnder an Oke
that Sichem is beside.
Deboras death. How Rahell dyed
in trauell by the vvay
Is here expresst and how Ruben
with fathers Lemman lay.
How Isaac fel sicke and dyed,
this Chapter shal bewray.

(a) God is euer at hand to succour his in their troubles

AND (a) God to Iacob sayd, aryse
and vp to Bethel go,
And there prepare thy selfe to Dwell,
an Aulter make also
2 To God that vnto the appear'd
when Esau thou fled fro

Then

Then Iacob to his houshold spake
and all that with him were:
Away wyth your straunge Gods (sayth hee)
that are among you there.
3 Henseforth be cleane (a) your Garments chaunge,
for now we wyl arise,
And vp to Bethel wil we goe
and make (in humble wise)
4 An Aulter there vnto the God
that heard me in the Day
Of trouble myne: and was wyth me
where as I went the way.
5 They gaue to Iacob those straunge Gods
that they in handes did beare,
And al (b) those Ringes which in their Eares,
they wonted for to Weare:
And hee them hid vnder an Oke
Which was by Sichem there:
6. Thus when that they departed were,
and on their Journey gon,
The Townes, and Cities round about
God sent a feare vppon:
7. So that they did not make pursute
to follow any Man.
Whereby they saulfely came to Luz,
in Lande of Canaan.
8. And there an Aulter Builded hee
and so did call the place
The God of Bethell: for because
God of his mighty Grace
Did there appeare, sutch time hee fled
from Brother Esaus Face.
9. But Deborah, Rebeccas Nourse
by Death had such a Stroke,

(a) That by this outvvard act they shold shovv their Invvard Repentaunce

(b) For therein vvas some signe of superstucion.

As after

As after Death thee buryed was
beneathe vnder an Oke.
10 This Oke did stand beneathe Bethell
and they the Oke did cal
The Oke of Lamentation
to be so knowne of al.
11 And God to Jacob once agayne
appeared and did say
When from Mesopotamia
Jacob was come away.
12 God blessed hym and sayd: thy name
is Jacob now I see,
Thou shalt no more be Jacob cal'd
but Israel named be.

Iacobs name is chaunged

13 God bad him grow and multiplye:
for I wil make, sayth hee,

Cap. 32.39.

That People great and mighty Kinges
shal growe and spryng from thee
14 And eke the Land which I did giue
to Abraham before
And to thy father Isaac
and his, for euermore
15 That same Land wil I giue to thee
and to thine after Seede
So God from Jacob did (a) astend:
and it performde in deede,

(b). As god is said to descend vvhen he shevveth some signe of his presence: so he is said to asce̊d vvhen the vyson is ended.

16 And in the place where God thus spake
Jacob set vp a stone,
To be a marke, and powred ople
and drynke offryng theron.
17 And so the place where God thus spake
he Bethel did it cal,
Wlhych is to say, the House of God
to vnderstand wythall.

18 As they

18 As they from Bethel trauelled
to Euphrata the way,
Which signifies the house of Breade,
as vnderstand we may:
And Bethelem it is also,
th'Interpreters do say.

19 When they with in(a)a Field bredth were,
then so befel the case,
That Rabel beyng great wyth Chylde
in painful trauel was.

20 And in the peril of her payne
the mydwyfe to her said:
This Sonne is thyne, sayd she also
therefore be not afraid.

21 Then as her soule departing was
and that she needs must die:
The Child with Trauell that she brought,
shee named Benoni,

22 Benoni the soune of sorrow
is so to vnderstand:
But Iacob cald him Beniamin
the Sonne of the right hand.

23 Thus Rabel dyde and buryed was
euen in the way they went
To Euphrata, or Bethelem,
and there wyth good entent

24 Dio Iacob set vppon her graue
a b stone the same to show,
Which Rabels Graue stone called is
for passers by to know.

25 And Israel departed thence,
and pitched vp his Tent
Beyond the Tower of Eder
whereas to dwel he ment.

(a) The Hebrue vvoord signifieth as much grounde as one may go from bayt: to bayt vvhich is taken for halfe a dayes iourney.

The birth of Beniamin

Cap 48. 10.

c] The auncient fathers vsed this Ceremony to testify theyr hope of the resurrectiō to come vhich vvas not generally Reuealed.

As after Death thee buryed was
beneathe vnder an Oke.
10 This Oke did ſtand beneathe Bethell
and they the Oke did cal
The Oke of Lamentation
to be ſo knowne of al.
11 And God to Iacob once agayne
appeared and did ſay
When from Meſopotamia
Iacob was come away.
12 God bleſſed hym and ſayd: thy name
is Iacob now I ſee,
Thou ſhalt no more be Iacob cal'd
but Iſrel named be.
Iacobs name is chaunged
13 God bad him grow and multiplye:
for I wil make, ſayth hee,
Cap. 32.39. That People great and mighty Kinges
ſhal growe and ſpringe from thee
14 And eke the Land which I did giue
to Abraham before
And to thy father Iſaac
and his, for euermore
15 That ſame Land wil I giue to thee
and to thine after Seede
So God from Iacob did (a) aſtend:
and it performde in deede,
(b) As god is ſaid to deſcend vvhen he ſhevveth ſome ſigne of his preſence: ſo he is ſaid to aſcend vvhen the vyſion is ended.
16 And in the place where God thus ſpake
Iacob ſet vp a ſtone,
To be a marke, and powred ople
and drynke offryng theron.
17 And ſo the place where God thus ſpake
he Bethel did it cal,
Whych is to ſay, the Houſe of God
to vnderſtand wythall.

18 As they from Bethel trauelled
to Euphrata the way,
Which signifies the house of Breade,
as vnderstand we may:
And Bethelem it is also,
th'Interpreters do say.

19 When they with in(a) a Field bredth were,
then so befel the case,
That Rahel beyng great wyth Chylde
in painful trauel was.

20 And in the peril of her payne
the mydwyfe to her said:
This Sonne is thyne, sayd she also
therefore be not afraid.

21 Then as her soule departing was
and that she nedes must die:
The Child with Trauell that she brought,
shee named Benoni,

22 Benoni the soune of sorrow
is so to vnderstand:
But Iacob cald him Beniamin
the Sonne of the right hand.

23 Thus Rahel dyde and buryed was
euen in the way they went
To Euphrata, or Bethelem,
and there wyth good entent

24 Did Iacob set vppon her graue
a b stone the same to show,
Which Rahels Graue stone called is
for passers vp to know.

25 And Israel departed thence,
and pitched vp his Tent
Beyond the Tower of Eder
whereas to dwel he ment.

(a) The Hebrue vvoord signifieth as much grounde as one may go from bayt: to bayt vvhich is taken for halfe a dayes iourney.

The birth of Beniamin

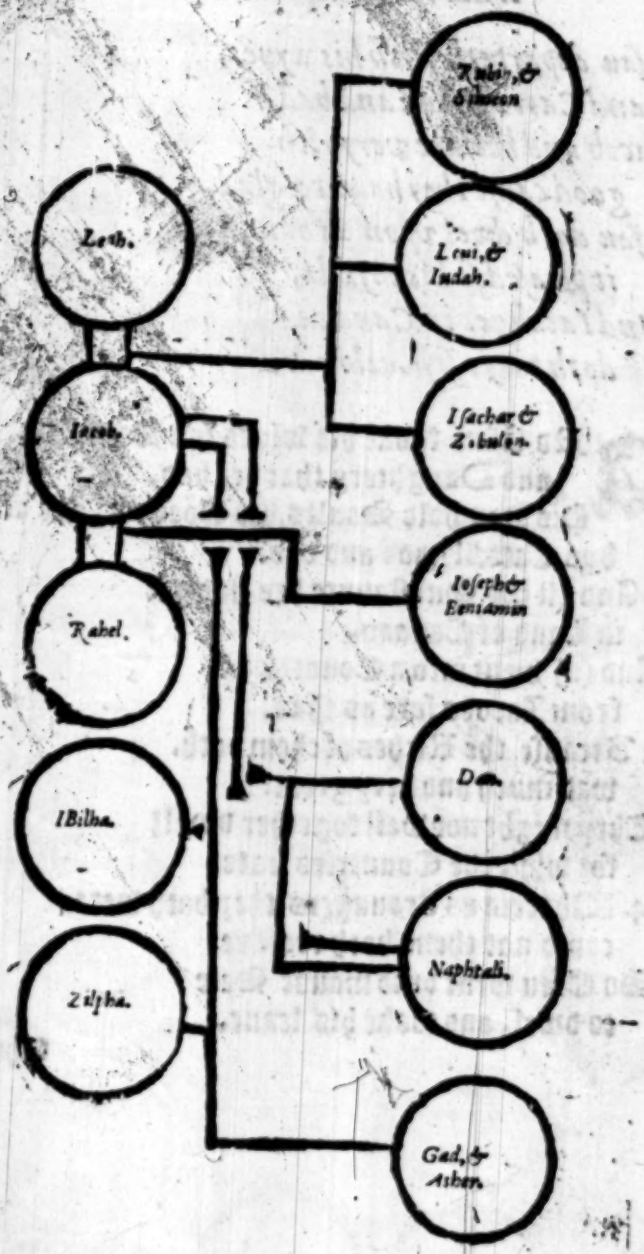
Cap 48. 10.

c] The auncient fathers vsed this Ceremony to testify theyr hope of the resurrectiō to come vhich vvas not generally reuealed.

26 It chaunced so as Israell
now dwelled in the Land.
That Ruben, Iacobs eldest Sonne,
tooke Bilha by the hand.
27 And lay with her, and knew shee was
his Fathers Concubine.
The which thing came to Israels eare
what Rubin did in fine.
28 Twelue Sonnes in number Iacob had
it wel appeareth so,
Which in Mesopotamia
were borne him all we knowe.
29 So Iacob to his father wens
to Mamre after this,
Which is a Cittie of Arbah
and Hebron called is.
30 Where Abraham and Isaac.
as straungers did abyde,
An hundreth eightie yeares was hee,
when hee fell sicke and dyde.
31 And was his people put vnto,
as Custome then did craue,
By both his Sonnes which buried him
and layd him in his Graue.

Iacobs

Iacob in Padan-Aram got these Children, twelue that bee,
Eight by his Wiues, four by his Maydes, in order as you see.



The Contentes of the XXXVI. Chapter.

Esau departeth with his wyues,
and Cattell good and bad,
Iacob and hee are very rich
good cause they haue to glad.
Esau doth dwel vpon Mount Seir,
it pleased so his mynde,
And Iacob yet in Canaan
doth tarye styll behinde.

AND Esau tooke his wiues, his Sonnes, and Daughters that hee had,
his Houshold Soules, his Goodes, and al
hys Cattell good and bad.
2 And all the Substaunce hee had got
in Land of Canaan,
And (a) went into a Countrie of
from Iacobs face as than.
3 Because the Riches of them both,
was much and very great:
They might not well together dwell
for why, the Countries seate
4 Wherein as straungers they both were,
could not them both receaue:
So Esau went vnto mount Seir
to dwel, and tooke his leaue.

(a) Herein appereth gods prouidence vvhich causeth the vvicked to giue place to the godly that Iacob might enioye Canaan according to gods promis. Cap. 13.6.

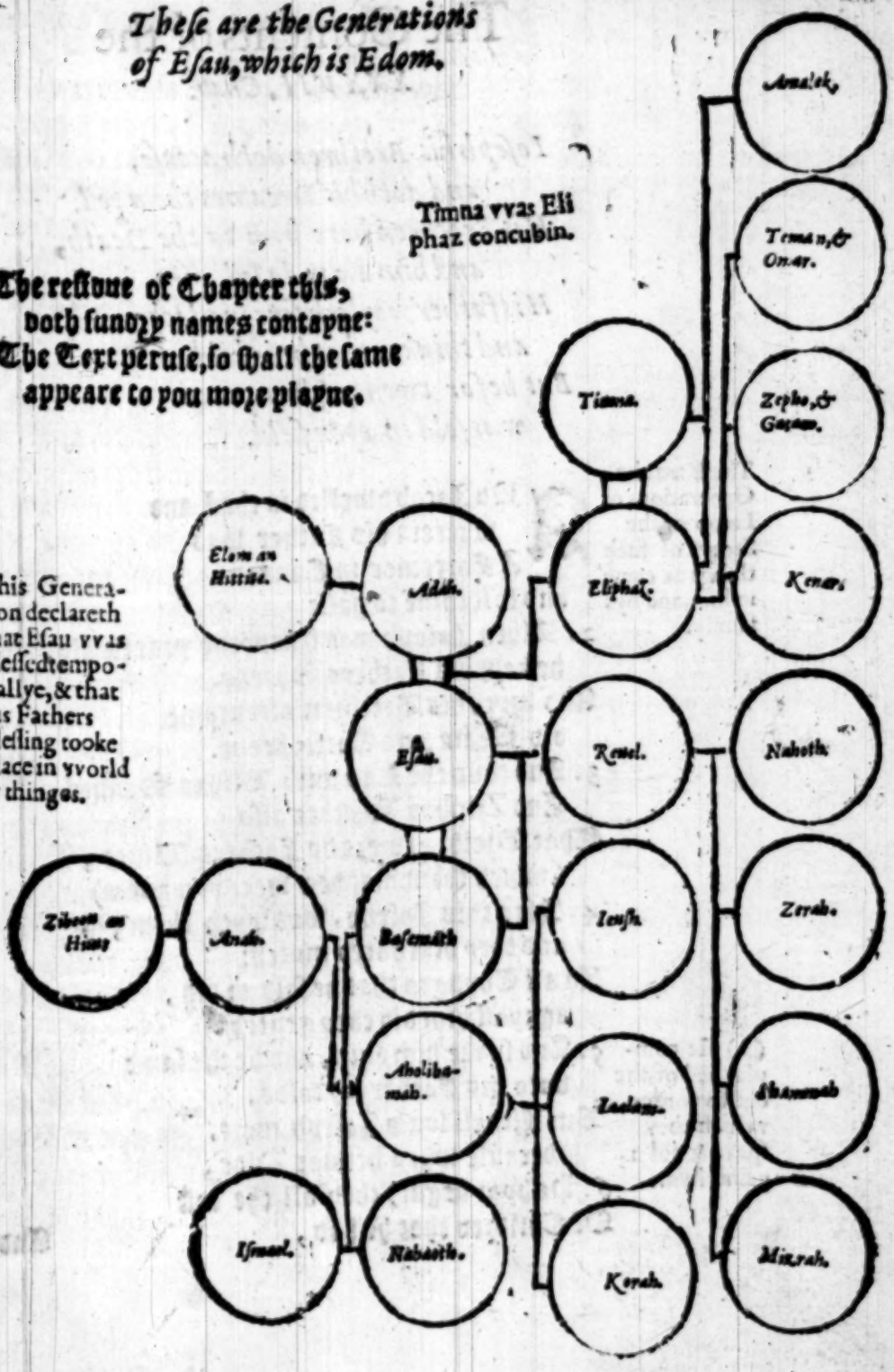
Thei

These are the Generations of Esau, which is Edom.

Timna was Eliphaz concubin.

The residue of Chapter this, doth sundry names contayne: The Text peruse, so shall the same appeare to you more playne.

This Generation declareth that Esau was blessed temporallye, & that his Fathers blessing tooke place in worldly things.



The Contents of the XXXVII. Chap.

Ioseph his Brethren doth accuse,
and doth his Dreames them tell.
His Brethren hate hym to the Death,
and him away do sell.
His father wayleth sore his lacke,
and thinkes that he is kild,
But he for twenty syluer pence
was sold in open field.

These are the Generations of Iacob or the Story of such things as came to him, and hys family.

AND Iacob dwelled in the Land
wherein his Father was
A Foxreiner in Canaan:
and so it came to passe
2. When Ioseph was seuentene yeares old,
he kept his Fathers Sheepe,
And with his Brethren oftentyme
did Neate, and Cattel keepe.
3. And thus the Lad with Bilhas Sonnes,
And Zilphas Sonnes also
That Brethren were by Fathers Wiues,
(which Handmaydes were you know)
4. I say this Ioseph, was with them,
and they him hated mutch:
In all Thynges that he said or did,
agaynst him did they grutch.
5. And spake him euill, and he the same
vnto his Father (a) tolde.
But Israell lou'd Ioseph more,
(because when he was Olde,
6. He hym begat) then all the rest
Of Children that he had,

(a) He complayned of the euill wordes which they spake & did against hym.

And

And did a partye Coate him make:
of Coolours Lyght and Sad.
7. And when his Brethren did perceyue
theyr Fathers Loue was more
Bent towardes him: then vnto them
such Malyce was in store.
They could not speake to him in peace,
it greeued them so sore
8. And when ponge Joseph Dreamd a Dream
he had delight to (a) tell
The same vnto his Brethren all
thinking to please them wel.
But they in hatred grewe the more,
theyr mischiefe was so fell.
9. Sayd hee, good Brethren lend your Eare,
I pray you vnto me,
And heare this Dreame which I haue Dreamde,
lette so your pleasure be.
10. Behold, me thought we were in Fielde,
bynding our sheaues together:
Such tyme as men to Haruest goe
in season fayre of Wether.
11. And Lo, my Sheafe arose vpright,
and stoode vpon the Grounde,
Your Sheaues obeisaunce made to mine,
in compasse standinge Rounde.
12. Shalt thou then bee our Kyuge (sayd they?)
or Subiectes thine vs make?
And thus they (b) hated him the more,
for Dreames, and Woordes hee spake,
13. And yet hee dream'd another dreame,
as oft hee did before:
And then vnto his Brethren sayd,
I haue dream'd one Dreame more,

(a) God reuyled to him by a Dreame vvhat shoulde come to passe.

(b) The more that god shevveth himselfe fauorable to his, the more doth the malice of the vvicked rage agaynst them.

14. We

14 Yée thought I sawe the Sunne, the Mone,
and Starres eleuen that be
In lowlye sort and humble wise
obeysaunce make to me.
15 And he this Dreame his father told,
his brethren beynge by,
His father then (a) rebuked hym,
and sayd vnto him: why?
16 What is this Dream which thou hast dream'd
shall I then liue to see,
That I, thy Mother, and my sonnes,
shal fal on ground to thee?
17 Hys brethren stil did hate him sore,
and were to hym vnkynd,
But yet his father (b) noted wel
this saying in his mind,
18 His brethren then to Sichem went,
to kepe theyr fathers sheepe,
Said Israel Ioseph vnto,
do not thy brethren keepe
19 Hy sheepe in Sichem, and my flocke?
I will the send also:
Who aunswered, Lo, here am I:
his Father said, then goe.
20 And see whether al thinges be well
wyth Brethren thyne or no:
And whether that the sheepe be wel,
come backe again and show.
21 And so he sent him from the Vale
of Hebron where he was,
And he to Sichem went the way:
but so befel the case:
22 A certaine man by chaunce him found:
for Ioseph went astraye,

(a) Not despising the vision but seking to appease his brethren

(b) He knewe that God was Auctor of the dreame, but he vnderstood not the meaninge.

[c] This Israel was Iacob, their father

And

And wandred vp and downe the fieldes
and myssed on the way.
23 And then the man thus asked him,
what seekest thou this Day?
I seeke my Brethren, tel me where
they sheepe do keepe I pray.
24 They are departed hence (saide he)
for thus I heard them say:
Let vs now vnto Dothan goe,
and none of them sayd nay.
25 Thus Ioseph then them after went,
and them in Dothan found:
And when they him beheld farre of
they stampt theyr feete on ground.
26 And counselled among themselues
agaynst yonge Ioseph so,
That they would rid hym of his life
and (a) kil hym ere they goe.
27 For one vnto another sayd,
this Dreamer comes at last:
Let vs bereue him of his Life,
and in some Pitte him cast.
28 And we will say, a wycked Beast
made him a pray to be,
Then of his dreames what will become
the sequel we shal see.
29 When Ruben heard what Brethren ment,
he Ioseph did conuey,
Out from theyr hands, hys Lyfe to saue
and thus to them did say.
30 Good Brethren, let vs not him kill
ne let vs shede his bloud,
But cast hym in the pit that's here
if you shal thinke so good.

[a] The Holie Ghost coue-reth not Mens faultes, as doe vaine Writers vvhich make vertue, vice.

Cap.42.27.

31 But lay no hand on him sayd he,
whereby to do him payne,
All this he sayd, Ioseph to ridde
to father backe agayne.
32 And so it hapt when Ioseph came
his Brethren them amonge,
They stript from him his partie Coate
and then with thrust and throng
33 They cast (a) him in an emptie Pit
wherein no water was:
And then they sate them downe to eate
their Bread vpon the Grasse.
34 And as they lifted vp their eyes,
they did behold and see,
Of Ismaelites from Gilead
that came, a Companie:
35 With Camels great that loaden were,
with Balme, with Myrre, and Spyce:
Which going were to Egipt downe,
the same to shew for price.
36 And Iudah to his Brethren sayd,
what shall it doe vs good
Our Brother Ioseph for to kyll
and secret keepe his blood?
37 Let vs ga sell him to these men
that downe to Egipt go,
And let vs lay no handes on him,
hee is our Flesh, you know:
At Iudahs wordes they were contēt
and all agreed did so.
38 And as the Merchauntes passed by,
they out from Pyt him drew,
And sold him to those Ismaelites
whom they before nere knew.

39 For

a) Their Hypocrisy appeareth in thys that they feared Man more thē God.

39 For twentie siluer pieces fine
young Ioseph haue they bought,
And downe to Egipt haue those men
this Ioseph safely brought.
40 But when that Ruben came agayne,
and look't into the Pytte
And found not Ioseph there be left,
hee rent his clothes at it.
41 And went agayne his Brethrento,
with heauy cheere, and sad.
Saying, Ahlas, where shal I go,
for yonder's not the Lad.
42 And they consulted with themselues
to sley and kyl a Goate,
And in the bloud thereof did dyppe
their brother Iosephes coate,
43 And sent the same with bloud embrewd
their Father for to showe,
And sayd, behold, this haue (a) we found,
is this thy Sonnes or no?
44 The Coate he knew, and cryde, Ahlas,
with teares on face besprent,
A wicked Beaste hath kild my Sonne,
and him in pieces rent.
45 Then Iacob rent and toare his clothes,
and Sackcloth did put on,
And gyrded it about his loynes,
thinking his Sonne vpon.
46 Thus Iacob sorowed for his Sonne
a season very long,
His Sonnes and Daughters dyd vp ryse
to comfort him among.
47 But he no comfort wold receaue,
but sayd: into the Graue

[a] to vvit, the Messengers vvhich vvere sent.

Cap.44.37.

Will I goe downe vnto my Sonne,
and there my (a) Mourninge haue,
There could no counsell him perswade
his Cheekes from Teares to saue.
48. In Egipt now was Joseph soulde
to (b) Potiphar by Name:
A Lord of Pharaos House was hee,
and Stewarde of the same.

(a) Or, I will mourne for him so long as I liue.

(b) This Potiphar was an Eunuch which word dothnot alwayes signifie him that is gelded, but also him that is in some high dignitie.

The Contentes of the XXXVIII. Chap.

The Treſpas of Er, and eke of Onan,
the vengaunce of God that came thereuppon.
Iudah wyth Thamar, dyd lye agaynſt ryght,
Thamar reprou'de hym in euery Mans ſight.

Cap. 39. 1.

AND at that time went (c) Iudah downe
which Jacobs fourth Sonne was:
Leauing his Brethren him behinde,
and so it came to passe
2 He turned into one Hirah
that was a Dullampte,
Where Shuahs Daughter he espyde
who was a (d) Cananite.
3 The which hee tooke vntohis wyfe,
no tyme did hee defer,
Shee did conceiue and bare a Sonne,
and he did name him Er.
4 In tyme againe conceiued shee
and so a Sonne forth brought
And she did *Onan call that Childe,
which shee so dearely bought.

(c) Moyses describeth the Genealogie of Iudah, because the Messias should come of hym.

(d) Whiche affinitie notwithstanding was condemned of God.

*The byrth of Er.

*The byrth of Onan.

5 And

5. And yet agayne conceiued Shee,
and bare another Sonne,
Whom shee did * Shelah call by name,
in Chezib, this was donne.
6. Then Iudah Thamar tooke for wyfe
to Er his first borne sonne,
Whom God did slea for wickednesse
that this same Er had donne.
7 Sayd Iudah to his second Sonne
that Onan was to name,
Goe thou in to thy brothers wife,
and marry thou the same:
8 That thou maist stirre and (a) Seede by rayse
to brother thyne that's gone.
But Onan thought within hymselfe
by her for to rayse none
9 And therefore when to her he wente
he did not that he ought:
But let it fal vpon the ground
and so it came to nought.
10 Which thinge so sore displeased God
as made his anger grow,
And as his brother he had slaine
he killed him also
11 Then Iudah vnto Thamar said,
remaine (b) a Widowe still
At home within thy fathers house
til God hath wrought his wil
12 And tyl that Shelah my yonge sonne
a man growne able be.
Lest Death do hym preuent also
as brethren his, you see.
So Thamar to her Fathers house
went home and lyued free.
In tract of tyme the Daughter of
this Suah, Iudas wife

*The birth of Shelah.

(a) This order was for the preseruacion of the stocke, that the Child begotten by the second brother should haue the name and inheritaūce of the first which in the new testament is abolyshed.

(a) For she could not marry in any other family so long as Iudah would retaine her in his.

By course of yeres fell very sicke
and did depart this Lyfe,
14. And when that Iudahs mourning time
was past and ouerrunne
He went vnto his sheepeshearers,
to see what should be donne.
15 And tooke with him Hirah his frend
that of Odollan was.
And as they went to Timnah ward
it so became to passe,
16 That one to Thamar went, and said,
thy Father now in Law
Goes vp to sheere his flockes of sheepe,
what I haue said, I sawe.
17 Then Thamar put those garmentes of
shee wonted was to weare:
Which was such Weede as Widowes vse
vppon them for to beare,
18 And with a vaple her selfe bewrapt
of none for to be knowne,
Because shee sawe how Iudahs Sonne,
ponge Shelah now was growne,
19 And was not giuen as promisse was
her Husband for to be.
Shee satte her downe where two Pathes were.
that Iudah might her see;
20 And as he passed on the way,
he Thamar did espye:
Supposing her a common Fylth
as by the way doth lye:
Shee had her face so couered
he could her not (a) descry.
21 And Iudah turned to the way
Whereas she was, and sayd,

(a) God had vvonderfully blinded him, hee coulde not knovv her by her talke.

Ipray

I pray the, let me lye wyth thee,
thy payne shalbe well payd.
22 What wylt thou giue me then, said shee,
If I to thee agree?
I wil a Kid send of the Goates,
and gyue the same to thee.
23 If thou wilt leaue with mee a Pledge
til thou the same do send,
I will accomplish thy request,
and show my self thy Frend.
24 What is the Pledge I shall the giue?
let me that vnderstand:
Thy Sygnet and thy Cloake, sayd she,
and Staffe that's in thy Hand.
25 And so he gaue it her to Pledge
and shee therewyth content,
Wyth her he lay, she then conceiu'de:
so home wyth Child shee went,
26 And did put on her Widowes Weede
her Vayle aside she layd,
And after this did Iudah send
a Kid as he had sayd.
27 And (a) Hirah was the messenger,
his Neighbour and his frend,
And bad hee should the Pledge bringe backe
that Shee by him would send.
28 But when hee came, hee found her not,
the Woman shee was gone.
Hee asked of the People by,
(Sayd they) wee heard of none.
29 Where is the Whore that sate (sayd hee)
here by the hye way side?
We saw no Whore sitte here, (sayd they)
so backe agayne he hyed.

(a) That hys vvickednes might not bee knovvne to others.

30 And

30 And vnto Iudah came and sayd
I can not find her out,
The Men of that place also saide,
no Whore was there about.
31 Said Iudah then, let her it take
lest (a) shame to vs redownde:
Behold by the I sent this Kid,
and thou hast not her found.
32 When as three Monthes were gone and past,
one vnto Iudah said,
Behold, thy Daughter Thamar now
a Whorish part hath plaid.
33 And wyth the same conceiued is
and great wyth Child is she
Shee shalbe (b) brent, said Iudah then
do bring her forth to me.
34 And after when they brought her forth,
shee vnto Iudah sent
(That was her Father by the law,
who sayd she should be brent)
35 Sayd she, the man to whom these thynges
do apertaine by right,
By him am I conceyu'd with Child,
by powre of natures might.
36 And said also, I pray thee looke,
whose these three thinges should be,
The Seale, the Cloake and eke the Staffe
that here thou seest with mee.
37 Then Iudah knew the Tokens well,
and sayd before them al,
Shee is far (c) rightreous more then I,
the deede it selfe proue shal.
38 For thee thys thynge hath donne (sayd he)
because Shelah my Sonne.

(a) He feareth man more thē God.

(b) We se that the Lawe which was written in mans hart taught them that Whoredō should be punished with death albeit as yet no Lawe was geuen.

(c) That is she ought rather to accuse mee then I her.

Iudah

38 I did not geue to be her fere,
as I ought to haue done.
And so he neuer (a)knew her more
his dayes vnder the Sunne,
39 And when the tyme of Byrth was come
she should deliu'red be:
Beholde, there was within her Wombe
two Twinnes did disagree:
40 For in her Trauell one of them
did first his hand put out:
The Widwyfe then a redde Threed toke,
and bound it round about.
41 Saying, this is the first come forth:
but when the Childe pluckt (b)backe
His hand agayne into the wombe:
his Brother was not slacke,
42 But pressed forth and first was borne
whereat the Widwyfe sayd,
What Seperation hast thou made?
and she thereat dismayd
43 Sayd, how hast thou (c)broken the Breache
vpon thee in such wise?
And so he (d) Pharez called was
as best them did deuise
44 And after came his Brother forth
the Threede about his hand
Of colour Red, and he was namde
Zarah to vnderstand.

a) For the Horrer of the sinne condemned hym

b) Their hainous syn was signified by this mōstruous Birth.

c] Or the sepratió betwene thee and thy brother.

The birth of Pharez.

d) Phares in Hebrew signifieth, deuided.

e] The birth of zarah

The

The Contentes of the XXXIX. Chapter.

GOd prospreth Ioseph in eche thing,
where he a Bondman is:
His Maisters VVyfe entiseth him
with her to doe amis.
By her he falsly is accusde,
and into Prison cast:
But God his mercy doth extend
and settes him free at last.

Cap.38.48.

NOw Ioseph was to Egypt brought
by those that Marchantes were:
To one of Egypt they him solde,
whose name was Potiphere:
2 This Potipher an Eunuche was,
and one of Pharos Lords:
And of his House the Steward chiefe
and kept the Kinges Records.
a) The favour of god is the fountayne of all prosperity.
3 But stil the (a) Lord with Ioseph was
so that he prospred wel,
For euery thing he tooke in hand
did all the Rest excell:
Thus in his Maisters house did he
continue stil and dwell.
4 Hys mayster the Egyptian
did see and understand
b) Because god prospere him, & so hee made religion to serue his profite
That God made all thinges prosper wel
which Ioseph toke in hand.
5 Did make him (b) Ruler of his House,
and gaue him charge of all.

And-

And euery one obedient was,
and came at Iosephes call.
6 It fortuned from that tyme forth
his Maister did him make
The cheefest Ruler of his House
God (a) blest him for his sake.
7 God blest his House and al he had
both in the Field and Towne:
His Maister (b) toke no comptes of him,
but walked vp and downe:
8 Saue onely on the Bread hee Eate:
such fauoure Ioseph found,
And Ioseph was a Goodly Man
as went vpon the ground.
9 That in so much his Maisters Wyfe
her Eies on Ioseph cast,
And did desire the vse of him
to lye with her at last.
10 But he refused so to do,
and said, Maistrisse, behold,
My Maister left hath in my Handes
his Substaunce and his Gold:
11 Him selfe not knowes what he hath put
of trust into my Hand:
And there is none in fauour more
then I, ye vnderstand:
12 Ne yet hath he kept any thyng
from me that he doth knoe
But only you, who are his Wife,
as reason would it soe.
13 How can I then thus wickedly
accomplishe your desire
Agaynst (c) my God to do such Synne?
do not the same require.

a) The vvicked are blessed by the company of the godly

b) For he vvas assured that al thinge shoulde prospet vvell therfore he eate and drāke & toke no care

c) The feare of God preserued him agaist hercontinuall Tēptations.

14 Yet notwithstanding Day by Day,
she Joseph stil besought,
But he Refused so to doe,
and set her speach at nought.
15 And did as much as lay in him
her company refrayne
Because he would not lye with her
nor heare her babling vayne,
16 It hapned on a certayne Day
that Joseph could not chuse
But come whereas his Maystris was,
he might not then refuse.
17 Because he busyneſſe had to doe
his Maisters House within,
And none of al the House was by,
saue she that ment to Sinne.
18 She caught his Garment fast in hand
and frendly to him sayd
I pray thee Joseph sleape with me,
but he the same denayed,
19 And left his Garment in her hand
and fled, and got him out:
She seyng this, her people calde
to come her rounde about.
20 And sayd, behold, my Husband hath
an Hebrew hither brought:
To doe vs shame and villanye,
the Verlet now hath sought.
21 For he into my Chamber came
with me for to haue slept:
I (a) Cride aloude as ye haue heard
whereat away he leapt.
22 And left his Garment hym behynd
the which shee then vp layd,

a) This declareth, that vvhere incontinency is, ther vnto is ioyned extreme impudécy & craft.

To kepe

To kepe vntil her Lorde returnde,
to whom with Tears she sayd:
23 This Hebrewe which thou hast home brought
came in to do me shame,
And sought my honor for to spoyle,
and reaue me of my Name.
24 But when I lifted vp my voyce,
and Cride that al might heare:
He left his garment hym behynde
and fled away for feare.
25 His Maister hearyng this of her,
beleued al she sayd,
And beyng wroth he Joseph toke
and hym in Prison layed.
26 In place where Prisners of the Kinges
in Fetters laye fast bound:
Thus Joseph there continued
in Prison vnder Grounde.
27 But yet the Lord with Joseph was
and mercy did him show,
And got him fauour of the Lorde
that did the Prison owe.
28 And he that keper was therof
to Joseph did cõmit
The charge of al the Prisners there
to doe as he thought fit.
29 For why, the Keper medled not,
but wel did vnderstand
That God did prosper eu'ry thing
That Joseph toke in hand.

The

The Contentes of the XL. Chapiter

THe Butler and the Baker both
are into Priſon throwne:
And ech of them did Dreame a Dreame
and Ioſeph made it knowne.

AND after this, it chaunced ſo
that Pharo angry was
With Baker his, and Butler eke,
whereby it came to paſſe.
2 That he to Ward committed them
where they in Priſon lay
In that ſame place where (a) Ioſeph was
as ye toforе heard ſay.
3 Thus were the Kinges two Officers
in Priſon bound with paine,
And Ioſeph had the charge of them
whyle they did there remayne.
4 It happened that both theſe men
in one Night beyng ſad
In ſleepe did Dream, and ech Mans Dreame
a ſundry meaning had.
5 When Ioſeph came as he was wont,
in morning them to ſee,
He them beheld wyth heavy cheere,
why be ye ſad, ſayd hee?
6 Wee haue this Night, ſayd they to him,
Dream'd eche of vs a dreame,
And haue no body to declare,
what theſe our Dreames do meane.

a) God vvorketh many vvõderful meanes to deliuer his.

Cap. 41. 14.

7 Do

7 Do not Interpretyngs belonge,
to (a)God, sayd Ioseph than:
Yet tell it me: the Buttler first,
to shew his Dreame began,
8 And sayd: Me thought before me stoode,
a Vyne that Buddes did beare:
And in the Vyne were Braunches three,
that al bebloomed were.
9 And after Bloomes came Blossoms forth,
and Grapes at last did growe:
And with my hand those Grapes I tooke,
that rype were to the show:
10 And wronge them into Pharos Cuppe,
and Wyne therof did make,
Me thought I gaue the King the Cuppe,
and hee the same did take.
Sayd Ioseph then, I (b)wil the same
interprete for thy sake.
11 Those Braunches three, are these three Dayes,
that with this Day shal fall.
In whych the King shal lift the vp,
and giue thee therewithall
12 Thyne Office that before thou hadst:
and thou shalt giue also,
The King his Cuppe as thou were wont,
and so in fauour grow.
13 But if thou chaunce to thinke on me
when thou art in good case,
Thy mercy then vppon me showe,
abyding in this place.
14 And put the King (c)in mind of me,
and bring me out from hence,
For in this Dungeon was I cast,
not guilty of offence.

15 I am

a) Or, can not god raise vp such as shall Interpret such thinges

b) He was assured by the Spirite of god that his interpretation was true.

c) He refuseth not the meanes to be deliuered whiche hee thoughte God had apoynted.

15 I am an Hebrew borne by birth
and stolne away was I,
And chope and chaunge as Bondslaues bee
this wretched life to trye.
16 Now when the Baker saw and heard
the Butlers Dreame was good,
He also vnto Joseph tolde
his Dreame, as he there stoode:
17 Me thought (sayd he) vppon my head
three a) wicker Baskettes were,
And in the vppermost of thre
was sundry bakte Meates there:
And ca3 the Kynge me thought I did
these Cates and Baskettes beare.
18 And yet me thought the Byrdes dispecke
and stil vpon them fed,
And out of Basket did they eate
which was vppon my heade.
Said Joseph (b) then: this signifyes
thou shortly shalt be Dead:
19 The Baskettes three are dayes yet three
that with this Daye shalbe:
For this Day three Dayes shall the Kinge
take of thy head from thee:
20 And shal thy Carkasse hoyse aloft
and hange vpon a Tree,
And Byrdes that flye shall eat thy flesche
that we vpon thee see.
21 It hapned that the same thyrde Day
was (c) Byrth day of the Kinge,
Whereon he feasted all his Men
with cheare and Banketinge.
22 And that same Day he did lift vp
the heads of both those twayne

a) Or as some Reade, Baskets ful of holes

b) He shevveth that the Ministers of God ought not to conceale that vvhich God reueleth vnto them.

c) Which vvas an occasion to appoynt his officers, and so to examine thé that vvere in Pryson.

The But-

The Butler and the Baker eke
whiche Prisners did remayne.
23 And so the Butler to his Place
hee did restores restore:
And toke the Bakers Head him fro,
his Seruauntes al before.
24 The Butler gaue the King the Cuppe,
appopnted to that Place,
The Baker hanged as Ioseph sayd,
So all things came to passe.
But yet the Butler did forget
poore Josephs heauy case.

The Contentes of the XLI. Chap.

King Pharos Dreames expounded are,
by Ioseph, Iacobs Sonne,
Chyefe Ruler is he made of all,
in Egipt to be donne.
And Phara chaungeth Iosephs name,
and gyues a Wyfe to hym.
By whom he had two Sonnes: to wyt,
Manass and Ephraim.

AN two yeeres after it befel,
that Pharo (a) Dream'd a Dreame,
He thought he stode a Ryuer by,
and sawe come from that Streame
2 Seuen Kyne that fatte and goodly were,
Which went before his face,
Into a Medow fayre and Greene,
wherin they feede apace.

(a) This Dreame was not so much for Pharao as to be a meane to deliuer Ioseph and to prouide for his Church.

3 And after them, Seuen other Kyne
came vp that Riuer fro,
That very Leane and Feeble were,
il fauord to the showe
4 Which stood the other fat Kyne by,
vpon the Riuer syde,
And these Leane hongerstarued Kyne
with bare and pilled Hyde
5 Did eate vp all the wel fed Kyne
that nothing did remayne:
And Pharo Wak't and fel asleape,
and so did (a) Dreame agayne,
6 And in the same him thought to see
vpon one stalke to grow,
Seauen Eares of Corne both full and large
That Rãcknes great did show.
7 He sawe come vp Seuen other Eares
that slender were and thynne
Beblasted with the Easterne wynd,
as Scorched they had bene.
8 And these last Seuen deuoured cleane
the goodly Seauen that grew,
And Pharo wak'te and look't about
t'was but a Dreame, he knewe.
9 But yet when that the Day was come,
his (b) spirite was troubled sore,
His Seruauntes sent he forth, and sayd,
bryng hither me before
10 The Wysemen & the Southsayers
that be within the Land:
And when they came, the Dreame he Dream'de
he made them vnderstand,
11 And what the meaning therof was
of them he sayne wold know

a) All these meanes God vsed to deliuer his seruaunt & to bring him into fauoure & auctority

b) This feare vvas enoughto teach him that this vision vvas sent of god.

But (a) none of them Interpryte could
noȝ meanyng ther of show.
12 The Butler sayd vnto the King,
I (b) call to Mynd this daye,
A Breach of promise that I made
when I in Pryson lay.
13 Such tyme as Pharo angry was
and me to Pryson sent,
And when the Baker of his House
a Prysner with me went
24 Thus when we both in Dongeon were,
it chaunced in one Nyghte
That eche of vs did Dreame a Dreame
which after fel out right.
15 There was with vs a kayre Yonge man
that was an Hebrew borne,
Who Seruaunt to the Marshal was:
we nere him saw before.
16. To whom we told our seu'rall dreames,
and he (c) agayne to vs
(As afterward the same fell out)
the truth did then discusse.
17 I was restored (as he sayd)
to Office myne agayne,
And eke the Baker hanged was,
as he declared plaine.
18 Then Pharo sent and did commaund
this (c) Ioseph for to haue:
Forthwyth from Pryson they hym brought
out from that filthy Caue.
19 And Ioseph then did shaue himselfe
as was that tyme the guyse:
And better Clothes did put him on
and went in cleanly wise.

a] The Wise of the World vnderstand not Gods secrets but to his Seruantes his vvill is reuealed.

b) Hee confesseth his fault a gaynst the Kig before he speaketh of Ioseph

(c) The vvicked seeke to the Prophets of God in their necessitie, vvhó in their prosperity they abhorre

20 So when he came the King before,
the King to Ioseph spake,
I haue (quoth he) late Dream'd a Dreame,
but none can truly make,
21 Interpretacion of the same:
but yet I haue heard tell,
That when a Dreame is told to thee,
thou canst declare it well.
22 Then Ioseph to King Pharo said,
my Lord the King shall see
That (a) God shal geue an Answere good
to Pharo without me.
23 Sayd Pharo in this Dreame mee thought
I stode a Riuer by,
From whence there came vii. Goodly Kine
wel Fleshed to myne Eye
And in a Medowe did they Feede,
which was the Riuer ny:
24 And after them I saw come forth
out from that running Brooke
Seuen other Kyne both Poze and Leane
and ill vppon to loke.
25 Such as before I neuer saw
within th' Egiptian land,
So thynne, so bare, so pin'de away
skarce able were to stande.
26 And yet these seuen ill fauord Kyne
that Staruelynges were and leane,
Did Eate vp all the vii. fat Kyne
that goodly were and Cleane.
27 And when they had deuoured them,
a man could not perceiue
That they had Eaten them: for why,
their Bellyes stil did cleaue

(a) As though he vvold say: if I interpret thy Dreame, it commeth of God and not of me.

28 Unto theyr Backes in Starueling sorte,
as when they did begynne:
So Leane were they, so ill to see,
so pyned, poore and Thinne.
29 I did awake, and Dreamd againe
and then me thought I sawe
Seuen Eares spring out of good full Corne,
vpon one Stalke or Straw.
30 And after them sprang out also
vii withred Eares of Corne,
So thyn, and blasted with the Wynd,
worse Corne was neuer borne.
31 And those vii Eares that withred were
and blasted with the Wynde
Deuoured vp the Seuen good Eares,
and nothing left behynde.
32 This haue I told my Southsayers
and Wyse men of my Land:
But they hereof can nothing tell
ne oughte do vnderstand.
33 Then Ioseph vnto Pharo sayd:
both Pharoes Dreames (a) are one:
And God doth shew what he wil doe
to Pharo euen anone.
34 The Seuen good Kyne do signify
Seuen Yeares that happen shal:
The seuen good Eares are Yeares also
but one Dreame is it all.
35 Lykewyse the Seuen ill fauord Kyne
that after them came forth,
That were so Leane, so poore and thynne,
appearing nothing worth:
36 Are eke seuen Yeares: the blasted Eares
of corne that did appeare.

a) Or both his dreams tend to one ende.

Shalbe Seuen Yeres of Dearth so great,
as Eare dio neuer heare.
37 This is the thing that I haue sayd
before my Lord the King,
And God to Pharo hath declard
what he to passe will bring.
38 Behold Seuen Yeares of Plenty great
in all the Land shalbe:
And after them agayne shall ryse
Seuen Yeeres of Penury.
39 Wherein such Famine shall abound,
and bring the Land in Thrall
That those Seuen Yeares of Plenty great
shallbe forgot of all
40 Thus Famine shal consume the Land
that none remember shal
The plenty past, by reason of
the Hunger that shall fal.
41 And where the Dreame the Second time
to Pharo doubled was:
Behold, God hath establisht it
shortly to bring to passe.
42 Now therfore let the King (a) prouide
for such a Man as knowes
And vnderstandes what Wisdome is:
and set him ouer those
43 That do inhabite in the Lande,
to beare the rule and sway
And vnder him such Officers
as may in tyme purueay.
44 And let them take the fyft part by
of Foode through out the Land
That shal in those Seuen plenteous Yeeres,
fall in th'Egiptians Hande.

(a) The office of a true Prophet is not onely to shewe the euilles to come but also the remedies for the same.

45 And

45 And let the same and Corne also
that they shal then prouyde
Be vnder th'hand of Pharo brought,
the same to lay aside.
46 And that there may in Cities all
be stoare of Foode to serue
Against the tyme of Hunger come,
that People may not sterue.
47. And that the Land not perysh may,
through Hunger that shal growe,
This saying pleased Pharo well,
and Seruauntes his also.
48 And Pharo sayd his Seruaunts to,
who then were hym beside:
Where shall we fynd a Man lyke this,
in whom (a) Gods Spirite doth byde?
49. And Pharo vnto Joseph sayd,
for so much as I see,
That God hath shewd these thynges to the,
which thou hast told to mee:
There is no Man that wisdome hath,
nor Knowledge like to thee.
50. Thou shalt therefore ouer my House,
beare all the Rule and swaye,
And what thou speakste, my People shall
in euery thing obay.
51 Onely I will aboue thee bee,
in Kingly Seate and Throne,
But otherwise, thou Gouerne shalt
and Rule the rest alone.
52. And sayd, behold, I haue thee sette
to Rule ouer the Land:
So tooke his Ryng his Fynger from,
and put on Josephs hand

(a) None should be preferred to honour, that haue not ye giftes of God mete for the same.

53. And

53 And hym arayed in Cloth of Raines
as Princes wonte to weare
Lykewyse about his nerke he put
a chayne of Gold to beare
54 And set him vp aloft to Ryde
a Charret ryche vpon:
Which was of all that Pharo had
the best, excepting one.
55 And as he rode, they cryde before
to Joseph bowe the Knee
Thus Pharo made him Gouernour
of Egipt Land to bee.
56 Sayd Pharo then, I Pharo am,
but yet this vnderstand,
Without thee shal no Subiect myne
lift vp his Foote or Hand.
57 And Pharo called Josephs name
in Hebrew as wee fynde,
Zaphnath Paaneah: that's to say,
the Opener of the Mind.
58 He gaue Aseneth to his Wyfe
to keepe his Ioyes vpon
The Daughter of Potipherah
the Prince or Priest of On.
59 Then Joseph did prepare him selfe
the Land to goe about
There was no peere of Egypt Land,
that Joseph sought not out.
60 And (a) Thirty yeares was he of Age
when he before the King
Did standin grace, and had the charge
to gouerne euery thyng.
61 Thus from the presence of the Kynge
did Joseph now departe,

a) His age is mencioned, both to shew that his auctority came of god, and also that he suffred Imprisonment & exile xii yeares.

And

And went the Land of Egipt through
with humble Spirite and hart.
62 And in those seuen yeares plentiful
late spoken of before,
The Earth of Corne, and sundry grayne,
brought forth abundaunt store.
63 And Joseph gathered all the Foode,
that those seuen yeares did yeld,
And looke what Cittie lay most neere
the foode of any field:
64 Within the same it was layd vp,
vnto the Off'cers hand,
This was the Order that hee kept
through all th'Egiptian Land,
65 The wheate that Joseph vp had layd,
to serue in tyme of neede,
For multitude was lyke the Sand:
it nomber did exceede.
66 And ere the yeares of hunger came,
Joseph had two Sonnes borne,
By Asenah his wyfe that was,
of whom wee heard before.
67 And hee the first of those two Sonnes,
*Manasseth did he call,
For God (sayd hee) made mee (a) forget
my Fathers Houshold all.
68 And Ephraim did Joseph call,
his other second Sonne:
God hath me fruitful made, sayd hee,
(b) in mine affliction.
69 And when the seuen yeares plentiful
were ended with their store,
Then came the seuen yeeres Famin forth,
as Joseph sayd before.

*The birth of Manasseth.

[a] Notwithstanding that his fathers house was the true Churche of God yet the company of the wicked, and prosperity caused him to forget it.

[b] or, in the Land of mine Affliction.

70 Though Famine fel in al the Landes,
yet Egipt Land was free,
For when the reſt of Honger dyed,
yet Foode was there to ſee.
71 And after this the Hunger came,
into th'Egiptian Land,
And then the people gan to crye
for bread at Pharaos hand.
72 Sayd Pharao then, to Ioſeph go
and what he ſayth to you,
The ſame perfourme, and you ſhal ſee
great goodneſſe ſhall enſue.
73 The Dearth was great throughout the Land,
and Ioſeph went apace
To eu'ry Towne where Corne was kept,
and ſold in eu'ry place.
74 All Countries els, to Egipt came
of Ioſeph Corne to buye,
The Famin was ſo great abrode,
the want made manye dye.

The Contentes of the *XLII. Chapter.*

To Egipte Ioſephs Brethren come,
ſome Vytayle for to buye,
And Ioſeph knowes them very well,
and doth his Brethren trye.
And Simeon in Hold is put
in Pryſon of the king,
Tyl they vnto their Father goe,
young Beniamin to bring:
His Father's loath to let him goe,

Becauſe

because hee lou'de him best:
But at the last contented is
and grauntes to their request.

AND Iacob saw that there was Corne
in Egipt to bee had:
Sayd to his Sonnes, why (a) gape ye one
an other on, so sad?
In Egipt there is Corne I heare,
therfore let vs be glad.
2 Now get you downe and thyther goe,
some Corne from thence to buye,
That wee therewith may seede and lyue,
and not through Hunger die.
3 So went the Sonnes of Iacob downe,
which Tenne in number were,
And Brethren all by fathers syde
to Ioseph that was there.
4 But Beniamin who Brother was,
to Ioseph in whole Bloud,
Their father would not let him goe,
but kept him backe for good:
5 Least some Misfortune might him hap,
(as hee of Ioseph thought)
And so the Tenne, to Egipt went
and Corne for Many sought.
6 And thus among the preasse they past,
with Monie in their hand,
For yet the Dearth was very great,
throughout all Canaan Land.
7 Now Ioseph beeing Gouernour
deliu'red with his hande
The Corne, and sold to all that came,
inhabiting the Land.

(a) As men destitute of Counsell.

8 Among the which, his Brethren came
and fell before his face
Downe flat vpon the Ground they lay,
and him besought of Grace.
9 When Ioseph had his Brethren spyde,
he knew them wel ynough,
And made him selfe al straunge to them,
and spake in woordes ful rough:
10 From whence come you? they aunswered
from Land of Canaan:
To buye some victaple for our Coyne
in humblest wyse we can.
And al this whyle they knew him not
from any other man.
11 Now, Ioseph to remembraunce cald,
the Dreame he dreamde of them,
Which bee them told ere he was sold,
vnto the Marchaunt men.
12 And sayd, you are but Spies I know,
which hither make Resort,
To see where as the Land is weake
the same for to report.
13 Not so my Lord, wee come, sayd they,
some Victal for to buye,
We meane but troth and are no Spies,
as deede it selfe shall trye:
And are the Sonnes of one man all:
this Troth is, and no lye.
14 Sayd hee, I know you are but Spies
what ere you beare in hand,
And hyther are you come to see
the weakenesse of the Land.
15 Sayd they, thy Seruauntes Brethren be
twelue, gotten by one man.

And

And he our Father doth remayne
in Land of Canaan.
16 Our yongest Brother Beniamin,
wyth him doth byde this Day,
And Ioseph that our brother was
is dead out of the way.
17 Sayd Ioseph then to them againe,
this makes me doubt you more,
To be but Spies vppon the Land,
as I haue sayd before.
18 And hereby shal I proue you true
or false in that you say,
Now here I swere by (a) Pharos lyfe
you shall not goe away:
19 Except your youngest Brother come
whom Beniamin you call,
Therefore send one who may him fetch
and come hymself wythal:
20 And you in prison shalbe kept
to proue this truth or lies,
Elles by the Lyfe of Pharao King,
I take you al as Spies.
21 And so he put them all in Ward,
wherein three Dayes they lay,
Then Ioseph came to them agayne
and on this wise did saye.
22 This do and Liue, (b) for I feare God,
and will not ly to you,
If you be Men that of your wordes,
wil Iust be found and true.
23 Let one of you in prison House
be bound for all the rest:
The other Myne shall victuall haue,
to carry of the best.

(a) The Ægiptians vvhich vvere Idolaters, vsed to svveare by their kings Life but god forbidden to svvere by anye but by him: yet Ioseph dvvelling among the vvicked smelleth of their Corruptions.

(b) And therfore am true and iust.

24 Least

24. Least Famine fall your Houses in:
but bringe you vnto mee
Your younger Brother: that your wordes
may true appeare to bee,
And that you dye not through the same:
and so they did agree:
25. One Brother to another sayd,
our (a) Sinne was very great,
That wee gainst Brother Joseph did,
when hee did vs intreat.
26. Yea, in the Anguishe of his Soule
hee gently vs besought,
And wee would not regard his Wordes,
but set the same at nought.
And therefore are these troubles great.
vppon vs iustly brought.
27. Sayd Ruben then, did I not say,
and warninge geue of this,
Wee should not sinne against the Child
least thinges should hap amisse?
You would not heare, and now behold,
his (b) Blood required is.
28. They thought that Joseph had not knowne,
or vnderstood their Tongue,
For that by an Interpreter,
hee spake to them amonge.
29. When Joseph heard what moane they made
hee turn'd aside, and (c) wept.
And by and by with them did talke,
and still his Count'naunce kept:
30. And Simeon hee tooke from them,
and bound him for the rest:
And so before his Brethrens Eyes
was made a Prison Ghest.

(a) Affliction maketh men to acknowledge their faults which otherwise they would dissemble.

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(b) God will take vengeance vppon vs and measure vs with our owne measure.

(c) Thoughhe shewed himself Rigorous, yet his brotherly affectiō remayned.

31. Then

31. Then Ioseph did commaund to fill
their Sackes with Corne good store.
And that their Money should bee tyed
within their Sackes before.
32. Also he willed they should haue
some Victaile for to spende.
As Homeward they should passe the way,
vnto their Iourneys ende.
33. And thus did hee: and they it toke,
with show of thankful hart,
Their Asses did they Lade with Corne,
and did from thence depart.
34 And in their Trauell as they went,
an Inne they came vnto,
Where one of them went to his Sacke,
the same for to vndoe:
35 To giue his Asse some Prouender,
and when hee it vnbound,
Behold, within the Mouth therof,
his Money all he found.
36 And he vnto his Brethren sayd,
I haue vndone my sacke,
And loe, my Money is therein,
to me restored backe.
37 Their hartes began to faint with feare,
and were (a) astonied sore,
And one of them to other sayd,
alas, alas, wherfore
Hath God our God thus delt wyth vs,
to make our sorrowes more?
38 At length their Father Iacobs House,
by Trauell great they wan,
Who did Expect their coming longe,
in Land of Canaan.

[a] Because their cõscience accused them of their sinne, they thought God would haue brought them to trouble by this Money.

39 To

39. To whome they told eche thing that hapt,
and sayd vnto him thus:
The Lord himselfe that's of the Land,
did roughly speake to vs.
40. Who sayd we came as Spyalls there
his Country to betray,
We are no Spyes but truly meane,
did we to him then say.
41 And are in nomber Brethren twelue
the Children of one man,
One is away: the yongest is,
at home in Canaan.
42. The Lord agayne then sayd to vs,
hereby I shall wel knowe,
Whether you meane as you haue sayd,
or Spyalls be or no.
43. You shall leaue one of you behynd,
for to abyde with me,
The rest shall take of foode enough,
for Housholds yours that bee.
44. And if you bynge the Yongest Sonne,
that Brother is to you,
I shall then thinke you meane but well
and all your sayinges true.
45. And so wil I deliuer you,
your Brother backe agayne,
And you shal occupy the Land,
wherein you do remayne.
46 And as they emptied al their Sackes,
their Father beyng by,
Ech one of them his Money found,
wythin his sacke to lye.
47 The sight whereof made Children all,
and Father theirs afraid.

That

That in so much the Aged man,
vnto his Children sayd,
48 You haue me robd of Children twayne:
for Ioseph he is gone,
And Simeon the Lord doth know,
what hym is faine vpon.
39 If Beniamin you take away,
the youngest of you all,
I doe foresee the sorowes great,
against mee that shall fall.
50 Then Ruben to his Father sayd,
I haue two Sonnes you see,
Slay them, if that I bring not backe,
this Beniamin to thee.
51 Deliuer him into my hand,
the charge of him to take:
And if I bring him not agayne,
my twayne kyll for his sake.
52 Sayd Iacob then, my Sonne shall not
that way with you downe goe:
His Brother Ioseph's dead, and hee
is left alone, you know.
53 If some misfortune should him hap,
the waye you would him haue:
My hoarye hayres you shal then bring
with sorow to my Graue.

The Contentes of the XLIII. Chap.

When as young Beniamin was brought,
with Giftes returned they,

And Simeon deliuered is,
from Priſon where he lay,
And Ioſeph turnes aſyde to weepe,
that they might not him ſee.
They eate, and drinke, and mery are
together, as may bee.

WHen Iacob and his Children had
conſumed all their ſtore,
Hee bade his Sonnes to Egipt goe
to buye a little more.
For why, the Dearth was in the Lãd,
among them verye ſore:
2 Then Iudah to his Father ſayd,
Alas, what ſhal enſue?
The man did charge vs by an Othe
the which we all ſhall rue.
3 Except, (ſayth hee) you hyther bring
your Brother to this place.
I charge you that you do not come
nor ſee mee in the face.
4 If thou therfore wilt ſend with vs
our Brother for to goe,
Wee wil goe downe, and buy thee Foode,
and bring ynough wee knowe.
5 But if thou wilt not ſend him downe
wee will not go at all:
The man for Spialis wil vs take
and therby make vs thrall.
6 For thus, ſayd hee, vnleſſe you bring
your younger Brother heere:
I charge you that before my face,
you come not to appeere.

7 Iay

7 Sayd (a) Israel, wherfore delt yee
so cruelly with mee,
As for to tel the man, you had
a Brother yet to see?
8 The man did aske of vs (sayd they)
and streightly did enquire,
What Race our stocke, and kinred was,
and asking did desire,
9 Is not your Father yet aliue?
and haue ye not (sayd hee)
Another Brother, left at home?
it is euen so: sayd wee:
10 Could wee then know or vnderstand,
that hee to vs would say,
I charge you bring your brother downe,
to come with you the way?
11 Then Iudah to his Father sayd,
Send yee the Lad with mee,
That wee may ryse and goe for Foode.
and bring the same to thee.
12 That thou, our Children, and our selues,
thereby our liues may saue:
And not to dye through want of Foode,
where wee the same may haue,
13 I wil be Surety for the Lad
to bring him safe againe,
Thou shalt require him at my hand
to see him on my payne.
14 And if I bring him not againe,
as I haue sayd before,
And that thine eyes shall him behold,
blame mee for euermore.
15 Truly if that wee had not stayd
so long where no cause is

(a) Which was Iacob.

We had bene there the second tyme
and come agayne ere this.
16 Then sayde their Father vnto them,
if it must needes bee so:
You shal this doe at my request,
before that you doe goe.
17 Within your Vessels shall ye put
the best fruites in the Land,
And bring a Present of the same
and greue it in his hand.
18 Of Balme, of Honye, and of Spyce,
of Myrre, and Nuttes also:
Of Almondes sweete, of ech a parte,
that in our Land doth grow.
19 And double (a) Money shal you take
within your hand to beare,
And eke the Money that you brought
backe in your Sackes, that's heere.
20 The same shall you take backe agayne,
and therein doe but right.
For why, perhaps, among themselues
it was some ouersight.
21 Arise and take young Beniamin
vnto the man also,
And (b) God Almightie blesse you all,
the waye wherein you goe.
22 God graunt you mercie in the sight
of hym you goe vnto:
That hee may geeue your Brother backe
as hee sayd, hee would doe.
23 And that hee may deliuer you
my Beniamin agayne:
Lest I bee (c) robbed of my Child
vnto my griefe and payne.

(a) When we are in necessity or daunger, God forbiddeth not to vse all honest meanes, to better our estate, and Condition.

(b) Our chief trust, ought to bee in God, & not in worldlye meanes.

(c) He speaketh these wordes, not so much of desyre, as to make his Sonnes more carefull to bring again their Brother Beniamin.

As

As I of Brother his haue bene,
whom Sauage beastes haue slaine.
24. Thus with the Present and the Coygne,
wyth Beniamin likewise,
They rose and went to Egipt down,
and stode before the Eyes
25 Of Ioseph, whom when he had spyde,
he to his *Ruler saide,
Bring these Men home into my house
and let them there be stai'd,
26 Untill I come and Cates prepare,
for they shal Dyne with me.
And so ech thing by him was donne,
as Ioseph bade to be.
27 But when they were in Iosephs house,
then were they all (a) afraid,
Amonge themselues they gan to scanne,
and one to other said.
28 How that the Mony was the cause,
that they were thither brought:
Which in their Sackes they caried home,
with Corne that they had bought,
29 And now will be a quarell picke,
and to our charge wil laye
Some thing: whereby in Bondage vs,
and Asses ours to kaye.
30 And therefore came they to the man,
that thither did them bringe,
And at the Dore of Iosephs House,
did tell him eu'ry thing.
31 O sir (sayd they) we hyther came
at first some Foode to buye,
And as we came into an Inne,
of purpose there to lye.

*Or Stewyard of his House.

[a] So the Iudgement of God pressed their Conscience.

32. Wee

32 Wee eu'ry one his Sacke vndid,
for thinges that seem'de to lacke,
And eache of vs his Money found,
full weight within his Sacke.
33 And wee haue brought it backe agayne,
for so we thought it good,
And other Money in our handes
beſydes, to buy vs Foode.
Wee knowe not who our Money put
in Sackes where as they stode.
34. Peace bee to you then, sayd the Man,
and nothinge feare at all,
For why? your(a) God hath holpen you,
which neuer fayle you shall:
35. And eke the God, of Father yours,
th'Almighty God was hee,
That put the Money in your Sackes,
for once it was with mee.
36. And then hee brought out Simeon
their Brother left behinde,
For Pledge of their Returninge backe,
as Joseph had assignde:
37. And so together were they led
by Josephs Officer,
Who Water gaue, their Feete to washe,
and fetched Prouender
38. For Asses theirs, that hungry were,
and weary by the way,
And they thus and their Asses too
in Joseps House did stay:
39. Where as the Brethren redy made
such Presentes as they had,
Against that Joseph should come home:
and now they waxed glade

40. Because

[a] Notwithstandinge the corruptions of Egipt, yet Ioseph taughte his Famely to feare God.

40. Because they heard they should at Noone
eate Breade in Josephs sight,
And thinkinge on the Officers wordes
them Joyfull made, and Light.
41. Now when that Joseph Home was come,
ech one with Giftes in Hand,
Fell flat on Ground with Presentes such
as Grewe in Canan Lande,
And him Presented therewithall,
in Place where hee did stande:
42. In curteous wise, he welcom'de them:
is Father yours (sayd hee)
Yet still aliue: and in good Health?
as you before tolde mee?
43. Our Father Sir, and Seruaunt thyne,
is in good Health wee knowe,
And therewithall did bow themselues,
obedience theirs to showe.
44. Then Joseph liftinge vp his Eyes,
Younge Beniamin espied:
That Brother vnto Joseph was,
by right of (a) Mother side.
45. Sayd he, is this younge Beniamin?
of whom you spake before?
Vp Sonne to thee God Mercy shew,
(sayd hee) forevermore.
46. And Joseph hasted him away,
his Teares began to fall:
His Hart vppon younge Beniamin
did Yerne, and melt withall:
47. So hee vnto his Chamber went,
that none might him espye,
And there a space did Weepe, and shed
forth Teares aboundauntly.

(a) For they twvo onlyvver borne of Rahell.

48. And

68 And afterward he waſht his Face:
and came out freſh to ſee,
He dyd refrayne and ſtrayned hymſelfe,
as it had not ben hee:
And dyd commaunde vpon the Boyde,
that Breade there ſet ſhould be.
69 And they prepard for him alone,
his Dignity to ſhow,
And for his Brethren by themſelues,
and for the Egiptians foe,
Which eat with Ioſeph by themſelues:
for vnderſtand and knowe.
70 Th'Egiptians doe it accompte,
(a) a bhompnation great,
If with the Hebrues any tyme,
they happen Bread to eate.
71 Theſe Brethren ſate Ioſeph againſt,
the Eldeſt in degree:
The Yongeſt placed to his youthe,
the Loweſt ſet was he.
And much the Men among themſelues
did maruell this to ſee.
72 And there were brought them ſondry Meates,
that Ioſeph ſtode before,
But Beniamin had, with the reſt,
ſo much and fyue times more.
73 And thus they ſate, and merry were,
and had ynough of Wyne,
They Dranke with him euen of the beſt,
that ſtrongeſt was and fine.

a) The Nature of the Superſticious is to cõdemne all others in reſpect of thẽſelues.

The

The Contents of the XLIIII. Chap.

Ioseph accuseth Beniamin of Theft, whereat they mourne: And Iudah is a Pledge become for Beniamins retourne.

AND afterwarde commaunded hee and sayd his Steward to, (graine
Go fyll theyr Sackes with Corne and as I appoint you, doe.
2 And put both Corne and Foode therein, asmuch as they can beare,
And in the mouth of ech mans Sacke, close vp their Monie there.
3 But in the Sacke of Beniamin, that youngest is of all,
My Cuppe, I meane my Siluer Cuppe, there (a)put the same thou shal.
4 His Corne, and Corne, he hyther brought, likewise the same put in,
And so the Steward did in all, as hee commaunded him.
5 And in the morning when the Sunne began abroade to show,
The men were sent away from thence, and Asses theirs also.
6 And when they were the Cittie out, and not farre gone away,
His Steward then commaunded hee to folow them, and saye:

(a) We may not by this example, vse any vnlawful practises, seeing God hath commaunded vs to vvalke in Simplicitie

7 Wherefore haue you rewarded ill
for good that's done to you?
And for great Curtesye receiu'de
to shew your selues vntrue?
8 Is not the Cuppe wherein my Lord
doth drinke and Prophecie,
Conueighde away by one of you?
you haue done naughtelye.
9 And so the Steward passed foorth
and when hee them ouertooke,
He spake those Wordes as Joseph bad,
whereat for feare they shooke.
10 And sayd, Ah las, why doth my Lord
declare such wordes as these?
God it forbyd wee should ought doe
that might thy Lord displease.
11 Behold the Money which we found
within our Sackes to bee,
We brought agayne from Canaan,
and gaue it vnto thee.
12 How then should wee from thy Lordes house,
steale Syluer, Plate, or Gold:
With whom so euer it is found,
let him bee had in Hold.
13 And let him dye, and wee also
will further promise make,
Bondmen to bee vnto my Lord
for his offences sake.
14 Now then sayd he, it shall so bee
as you haue sayd to mee:
Hee vpon whom the thinge is found,
shall now my Seruaunt be.
15 And you be blamelesse of the Cryme,
and Innocentes abyde,

And

And euerye man his Sacke tooke downe
and it, did open wyde.
16 And at the Eldest they began
to make this Search: and so
From one to one, in their degree,
did search their Sackes a rowe.
17 And at young Beniamin they left,
within whose Sacke they had
The siluer Cup, that missing was,
which made them all so sad.
18 That they their Clothes (a) be rent and tare
and euerye one tooke payne,
To Lade his Asse, and to the towne
returned backe agayne.
19 So Iudah and his Brethren came
to Ioseph, whom they found
At home in house, where they him left,
and fell vpon the Ground.
20 What Act is this sayd (Ioseph then),
that you haue done to mee?
Do you not know such one as I
can truly Prophecie?
21 Said Iudah then, what shal wee say
vnto my Lord as now?
What shall wee speake? to cleare our selues
Alas, wee know not how.
22 The wickednesse of seruauntes thyne
the (b) Lord hath now made plaine,
And wee thy Bondmen are become,
forever to remayne.
Both wee, & he, with whom the Cuppe
was found vnto our payne.
23 Not so (sayd Ioseph) God forbyd
you should such dealing see,

(a) To signify howve greatly the thing displeased them and howv sory they vvere for it.

(b) If vve see no euydent cause of our affliction letvs loke to the secret counsel of God vvho punisheth vs iustly for our synnes.

But hee with whom the Cuppe is Founde
Shall Seruaunt bee with mee
And you haue leaue in peace to goe,
vnto your Father free.
24 Then Iudah drew more neere to him,
and sayd, O Lorde I pray,
Geeue leaue that I in my Lordes Eares,
a Worde or two might saye.
25 And let not Lord, thy wrath be moouede
against mee for the same:
For thou art euen (a) as Pharao is,
in Dignitie and Name.
26 My Lord a question did demaund
of vs thy Seruauntes here,
Haue you a father, yea or no,
or els a Brother deare?
27 We haue a Father that is Old,
vnto my Lord, sayd wee:
And a young Lad which hee begat,
the youngest Sonne is hee.
28 In his old Age hee him begat,
when hoarye was his head,
His Father loues him passing well:
his Brother now is dead.
29 And he alone of Mother his
is left with him to bee,
Then thou vnto thy Seruaunts said:
do bring him vnto mee.
30 That I may also set mine Eye,
vpon this Lad to see,
And then againe vnto my Lorde
in this wise answerd wee.
31 The Childe, Alas, cannot depart,
his louinge father fro:

[a] Equall in authoritie, or next vnto the kinge.

For

For if he should, his father then
would Dye with Griefe and woe.
32 Thou saydst agayne: except you bryngе
your Yonger Brother downe,
I charge you see my face no more,
in Country, Field, or Towne.
33 So to our Father when we came,
that nowe thy Seruaunt is,
And shew'd him what my Lorde had sayde,
would not agree to this.
34 At last our Father sayd to vs,
goe downe againe you shall,
And buy for vs a little Foode,
that we may liue withal.
35 We answered, we cannot goe,
vnlesse you graunt this thing,
Our yonger Brother be with vs,
before my Lord to bryng.
36 For we may not the man behold,
except our Brother goe.
Our Father sayde: Rabell, my (a) Wife,
bare me two Sonnes, you know
37 And one of them went out from me:
and I for troth did say,
My Sonne in peeces smal is torne,
as hee went by the way,
And I did neuer see him since,
the tyme he went astraye.
38 Now if you take this Sonne from me,
and Death lykewise him haue:
Then shal you bringe my hoary head
with sorrow to the Graue.
39 Now therefore when I shall come to
my Father and thy Thrall,

(a) Rahel bare to Iacob Ioseph and Beniamin

Cap. 37. 44.

And

And that the Childe bee not with vs
amonge his Childzen all:
40. Seinge his life dependes vppon
the Life of this younge Lad,
When hee shall see the Child not come,
will pensiue bee, and Sad.
41. And dye hee will for Sorrowe sure,
so shall thy Seruauntes bringe
Our Fathers Head vnto the Graue:
ah las wee waple the thinge.
42 Doubtlesse, thy Seruaunt Pledge became
vnto my Father deare:
And sayd, if that I bringe him not,
the blame then will I beare.
43. Therefore I pray, let mee abide,
a Seruaunt thine to bee:
And let the Child with Brethren goe,
our Father for to see.
44. For how can I (a) goe vp with them,
my Father to beeholde,
If that the Childe be not with mee?
vnlesse that see I woulde,
The Sorrowes great, on Father mine,
ah las that happen shoulde.

(a) Meanynge hee had rather remaine there prysoner then to returne and see his Father in Heauynes.

The Contentes of the XLV. Chapiter.

Howe Ioseph makes hym selfe well knowne
vnto his Brethren all,
And doth embrace Younge Beniamin
wyth weepinge teares that fall.

Hee

He sendeth for his Father deare
wyth Horse, and Charettes fit.
The olde Man doth beholde the same,
reioysinge mutch at it.

IOseph could not him self refrain
before them that stoode by:
But cride (a) away w'euery man,
let none but these be ny.
2 And euery Man departed thēce
not one was left behinde:
Saue these his Brethren vnto whom,
Joseph disclos'de his Minde.
3. And Joseph Wept, and cride so loud,
vnto his Brethren tho:
As the Egiptians heard him cry,
and Pharos house also.
4 Joseph I am (Brethren sayd he),
doth yet my Father liue?
His Presence so abashed them,
they could no aunswer giue.
5 Good Brethren myne (sayd Joseph then,)
come neere I pray, to me:
And they came neere astonished,
and wondred hym to see.
6 I am that Joseph brother yours,
that you to Egipt sold,
Now therefore be not (b) sad for it,
but merry be and bold.
7 For God before you did me send,
into this Land I knowe,
For your good Preseruation,
and Lyues of many moe:

(a) Not that hee vvas ashamed of his kired, but that he vvoulde couer his Brethrens Faulte.

(b) This exāple teacheth that vve muste by all meanes comfort them vvhich are truly humbled & vvounded for theyr synnes.

8 For now two Yeres of Famyn great,
have ben throughout the Land,
And fyue Yeres more are yet behind,
I gyue you vnderstande,
9 Wherein shal neither Earyng be,
nor Harueſt wyth encreaſe,
Untyll seuen Yeres accomplisht be,
this Famyn shal not ceaſe.
10. Wherfore God hath sent me before,
in this same Land to be,
You to Preserue, and keepe alliue,
and your Posterity.
And by a great deliuerance,
your Liues haue kept, you see.
11 Now then you hither sent me not,
but (a) God who doth foreknow,
Of thinges to come, who hath me made,
a Father to Pharo.
12 And made me Lord of all his House,
and ruler through the Land:
Make hast therefore to Father myne,
and let him vnderstand,
13 And tell him thus: thy Sonne doth say,
who Joseph is by name,
God hath me made of Egipt Land,
Lord ouer al the same.
14 Come downe to me and tarry not
and thou with me shalt Dwell
In Goshen Land and be neere mee,
And al thinges shall be wel.
15. Thou and thy Children, here shall dwell,
and Childers Children thine,
Thy sheepe, thy Beastes and al thou hast,
bryng it away in tyme.

(a) Albeit god detesteth Synne: yet hee turneth mans vvickednes, to serue to his glory.

16 Also

16 Also I will there nourith thee:
for yet fyue yeares remain
Of Dearth: make hast lest thou and thyne,
doe sterue with pyning payne.
17 And loe, beholde your eyes do see,
and Beniamin likewise,
(Who onely Brother is to mee)
doth see before his Eyes:
18 It is my Mouth that speakes to you
Expounder haue I none
And in such Language doe I speake,
as is to you best knowne.
19 And therefore do my Father tell,
what Honor I possesse,
And eache thing elles that you haue seene,
the same to him expresse.
20 Then fell he on his Brothers Necke,
with Teares out from his Eies,
And Beniamin fell on his Necke,
and Wept on him likewise.
21. And Joseph all his Brethren kysse,
and Wept on them also,
And afterward they spake with him,
as Brethren ought to doe.
22. The Noyce or Tydinges of the same,
in Pharos House dyd fall,
Josephs Brethren are come (sayd they)
thus Range it through the Hal.
It pleased Pharo very well,
and eke his Seruauntes all.
23. Then vnto Joseph, Pharo sayd,
this to thy Brethren say:
Goe, Lade your Beastes and so depart,
to Canaan the waye.

24. Your Father take, and Houſehold all
and come agayn to mee:
I will you geue of Egipt Lande
the beſt your Eye may ſee:
And you ſhall eate the Chiefeſt Fruictes,
within the Land that bee.

25. And I commaund thee thus to doe:
from hence you Charettes take,
For Children yours, and for your Wiues,
and for your Father ſake.
With ſpeede go bringe your Father here,
that wee may merry make.

26. As for your Veſſels and your ſtuffe,
ſet not your eye theron,
The beſt of all that's in the Land,
is yours to byde vpon.

27. His Brethren did as he them bad,
and Joſeph to them gaue,
Of Chariottes fayre as Phâro had
commaunded them to haue.
And for their Journey victuall gaue,
theyr Life and ſoule to ſaue.

28. He gaue to euery Brother there,
excepting neuer a one,
Chaunge of Apparell for to weare,
theyr bodyes them vppon.

29. But vnto Beniamin he gaue
three hundreth Peeces fayre
Of Syluer fyne, and eke fyue ſutes,
of rayment for to weare.

30 And Joſeph to his Father ſent,
of Female Aſſes tenne,
Well Laden all with chiefeſt things,
that Egipt yelded to menne.

31. Tenne

31. Tenne Asses more he Laden sent,
wyth Wheat, with Bread, and Meate,
For his good Father by the way,
thereon to Feede and eate.
And fall not out, sayd Joseph then,
each other well intreate,
32. From Egipt thus they passed thence,
to Canaan the way:
Where they their Father Jacob found,
to whom they thus did say:
33. Our Brother Joseph is aliue,
wee lette you understand,
And he it is that gouernes al,
and Rules th'Egiptian Land.
34. The hearing of these wordes in deede,
made Jacobs hart to fall,
As one that stoode twene hoope and Dread,
beleu'de them not at all.
35. They further told, by Circumstance,
as Joseph had them say:
But Jacob yet amazed was,
and stoode in doubtfull staye.
36 But when he saw the Charriottes kayre,
that Joseph had him sent,
His hoop eastye for to beare:
it dyd him mutch content.
37. And then his Spyrite reuiued fast,
and sayd, enough I haue
That Joseph liues: I will him see,
ere I poslesse my Graue.

[a] Seing hee had remitted the fault don towards him; he would not that they should accuse one another.

The Contentes of the XLVI. Chap.

Heere Iacob with his Houshold all,
to Egipte goes apace,
And Ioseph meetes him by the waye,
wyth Teares alonge their Face.

AND Israell his Journey tooke
with all the goods hee had,
And vnto Berseba went hee,
with mery heart, and glad:
And offred Offringes to the God
of Isack Father hys.
And God by Night in Vision spake
to Israell: sayinge thus:
3. Iacob, Iacob: Who answered,
beholo Lord, heere I am:
Sayd God: I am thy Fathers God,
with thee that hither cam.
4. Feare not to Egipt downe to passe.
for I wil (a) with thee goe.
I will thee there a People make,
in Number greate to growe.
5. And also will thee (b) bringe againe:
and Ioseph shall likewise
Put downe his Hand, when thou shalt dye,
alonge vppon thine (c) Eyes.
6. Then Iacob rose from Berseba,
hee list no longer staye:
His Sonnes their Father carry did,
in Charrypot for to lay.

(a) Conducting the by my powver.

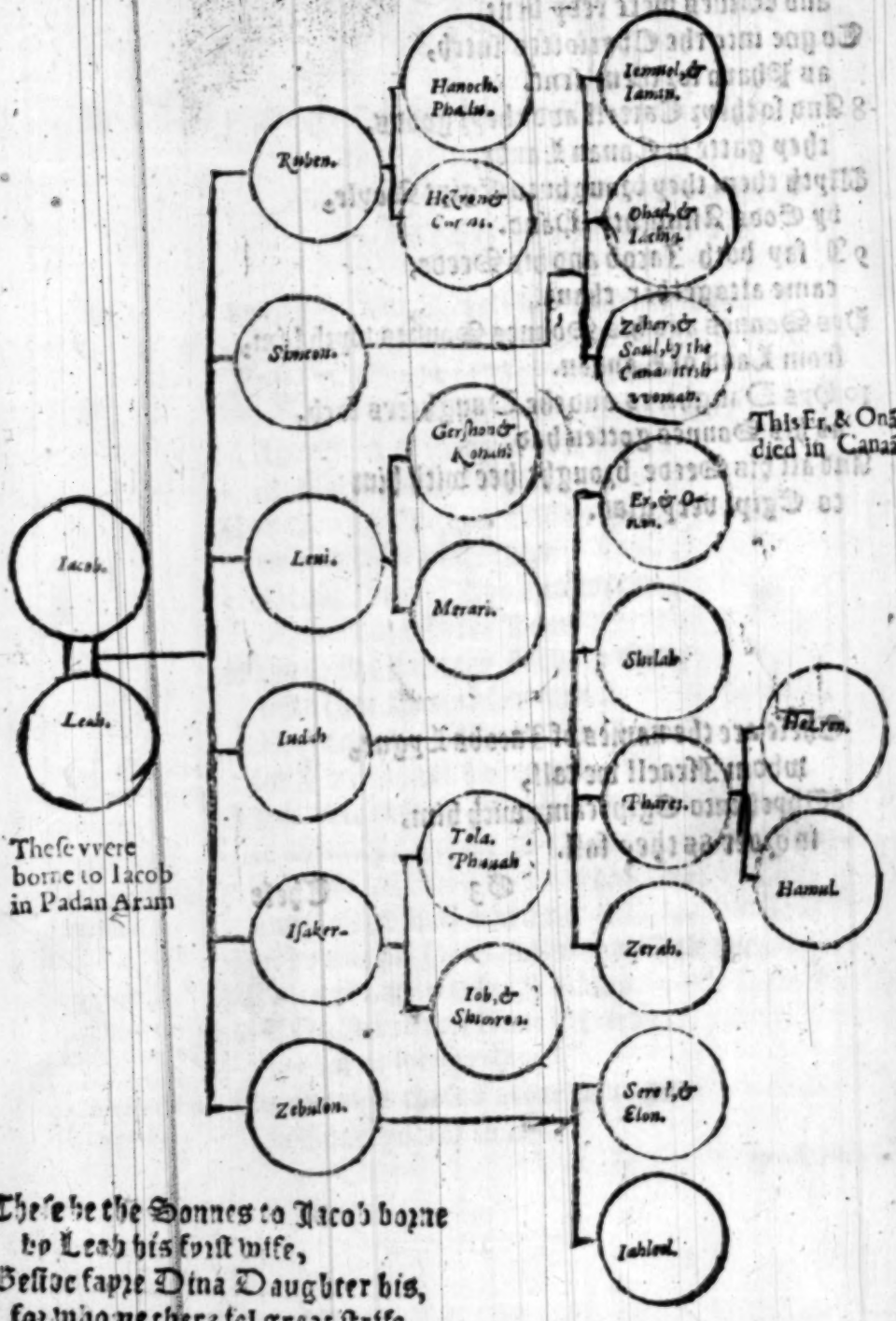
(b) In thy posternie.

(c) Which appertained to him that was most deareſt or Chiefe of the Kindred.

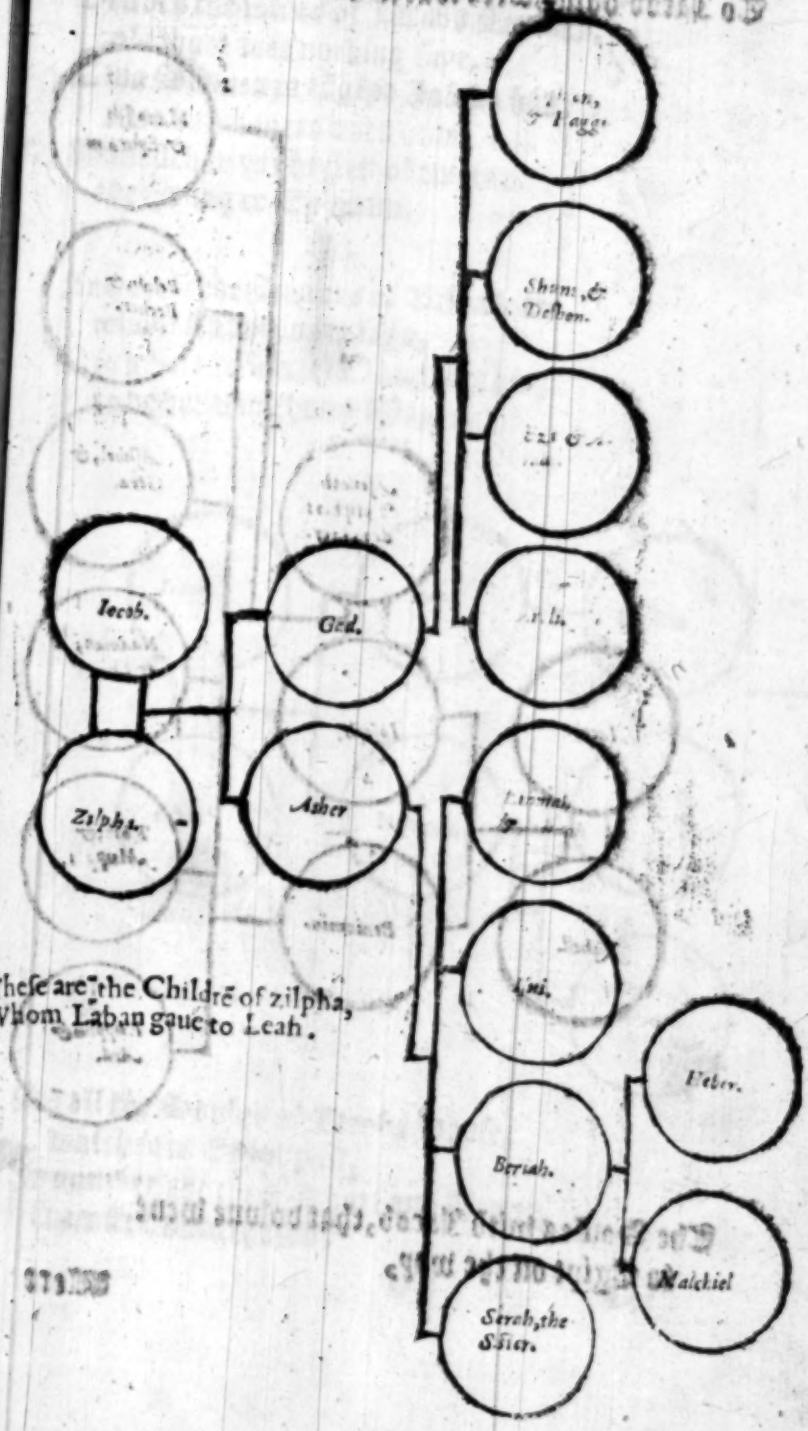
7. Like-

7. Lykewise their Children, and themselues,
and Wiues were redy bent
To goe into the Chariottes such,
as Pharo for them sent.
8 And so their Cattell and their goods,
they gatte in Canan Lande,
Wyth them they brought to Egipt Soyle,
by Gods Almighty Hand.
9 I say both Jacob and his Seede,
came altogether than,
Hys Sonnes and his Sonnes Sonnes wyth him,
from Land of Canaan.
10 Hys Daughters and the Daughters such,
as his Sonnes gotten had,
And all his Seede brought hee with him
to Egipt very glad.

These are the names of Jacobs Lygne,
whom Israell we call,
Whych into Egipt came with him,
in order as they fall.

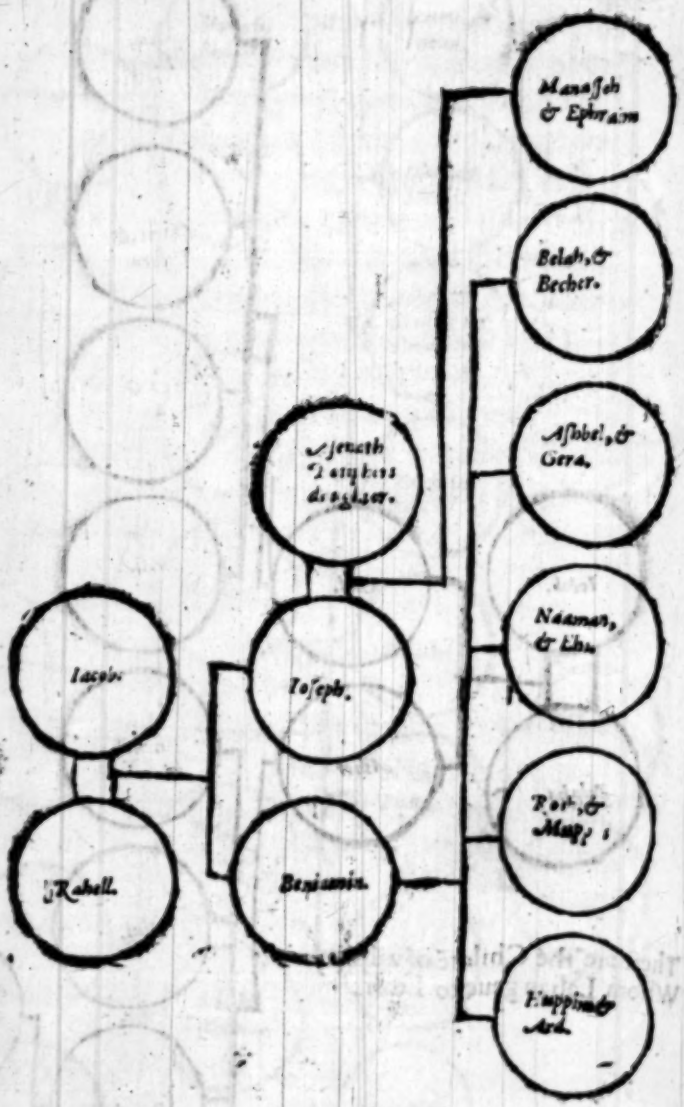


These be the Sonnes to Iacob borne by Leah his first wife,
Besides hys Dina Daughter his, for whome there fel great strife.



These are the Childrē of zilpha, Whom Laban gaue to Leah.

These are the Sonnes, from Rabel that did fall
To Iacob borne, were fourteene Sonnes in all.

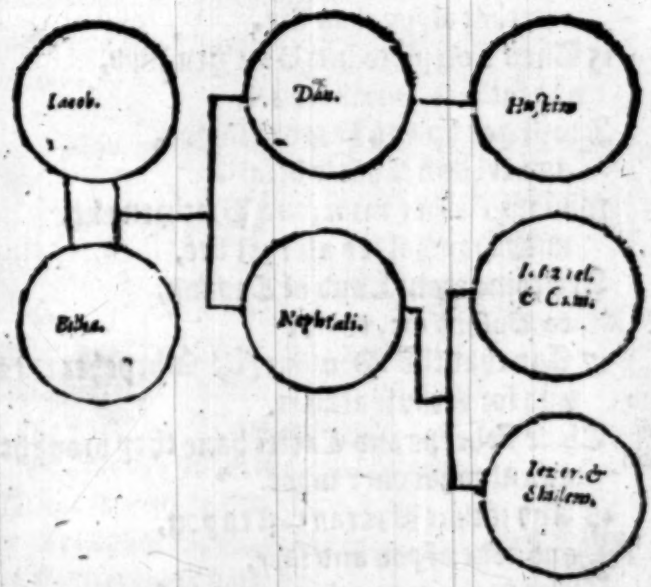


The Soules with Iacob, that downe went
to Egipt on the way.

Were

Were in the whole Sixtie and Sixe,
as wel perceiue you may,
Besides the wiues of Iacobs Sonnes,
of whom wee nothing saye.
Two Sonnes in Egipt Ioseph had
that borne were vnto him,
Manasseh was the first of twaine,
the younger Ephraim.

And these the Sonnes of Bilha were,
whom Laban, as is sayd,
Did geeue to Rabel Daughter his,
to be her waighting Mayde.



So all the Soules of Iacobs house,
which into Egipt past,
In number are three Score and Tenne,
from first vnto the last.

11 Then Jacob, Judah sent before
to Joseph in the way,
Him to (a) direct to Goshen Land
where in they made their stay,
12 Then Joseph readye made himselfe,
his Chariot eke also,
And up to Goshen Land hee went,
his Father for to know.
13 To whom hee did himselfe present,
and on his Necke did fall,
Whereon hee wept a good long space
to comfort of them all.
14 Then Israel to Joseph sayd,
now let my lyfe depart,
Sith I haue lyu'de thy Face to see,
and that alyue thou art.
15 Then Joseph to his Brethren sayd,
and fathers Houshold all,
I will goe up and Pharao showe,
and tel him what's befall.
16 How Father mine, and Brethren eke,
with Householdes all that bee,
Are come from Land of Canaan,
to Goshen me, to see.
17 And that the Men but (b) Shepeheardes are,
and for because of that,
Their Sheepe and Cattel haue they brought
and al what euer what.
18 And if that Pharao call to you,
and aske of you and saye,
What is the trade that you do vse,
or how spend you the Daye?
19 Then shal you saye: thy Seruauntes are,
as Fathers them before.
In tending Cattel occupied,
since tyme that we were borne.

(a) or to prepare him selfe a place.

(b) Hee vvas not ashamed of his Father and kinred though they vvere of base condition

That

20. That ye may dwel in Goshen Land:
for eu'ry Shepeheard is
Among th'Egiptians hated much,
as men that doe amisse.

The Contentes of the XLVII. Chap.

Iacob before the King is come,
and Pharao doth him giue
Leaue for to dwel in Goshen Land,
all Dayes that hee shall lyue.
And Iacob maketh Ioseph sweare,
with hand vnder his Thye,
When hee is dead, to burye him,
where as his Fathers lye.

THen Ioseph came, and Pharao tolde,
my Father now from far (brought
And Brethren myne, their Shepe haue
and now in Goshen are.
2 And to thentent the king might see,
what kynde of Men they were,
Ioseph presented to the King
Fyue (a) of his Brethren there.
3 Then Pharao did demaund of them,
What is your trade? (sayd hee)
Thy Seruauntes, Shepeheardes are, sayd they,
as Fathers our haue bee.
And for to sojourne in the Lande
is cause we come to thee.
4 For Seruauntes thyne, no pasture haue
to keepe our Sheepe withall,

(a) That the King might be assured they were come, & see what maner of people they were.

Wha So

So sore the Famyn in the Land
of Canaan is fall.
5 And therefore now wee humbly pray,
thou suffer vs to Dwell,
In Goshen Land where by thy Leaue,
wee hope for to Liue well.
6 Then Pharo vnto Joseph said,
I vnderstand and see,
Thy Father and thy Brethren are,
come hither vnto thee.
7. Behold the (a) Land of Egipt lyes
all ope before thy Face
And in the best part of the same,
do thou therein them place.
8. In Goshen Land let them remaine,
and Sojourne there and Dwell:
And if amonge thy Brethren be,
in prowesse that excel:
9. Let them be Rulers likewise made,
ouer my Flockes of Sheepe,
And other Cattel that is myne,
in safety them to keepe.
10. Then Joseph vnto Pharo brought
olde Jacob Father his,
And Jacob there saluted him,
and did him also Blisse.
11 What be the Number of thy Yeares?
sayd Pharo to hym then,
Sayth hee, my tyme of Pilgrimage
is sixe Skore Yeres and Ten.
12 Few be the Dayes that I haue liu'de,
and also very bad:
And I haue not those yeres attaind,
that my Forefathers had.

(a) Josephs great modesty appeareth in that he would enterpryse nothing with out the kings commaundment.

13 And

13 And Jacob then did Pharo bleſſe
and did depart him fro,
And Joſeph with his Father went,
and left the king alſo.
14 His Father and his Brethren all,
hee placed out of hand,
And gaue them Ground for to poſſeſſe,
in beſt parte of the Land.
15 Euen in the Land of Rameſes,
as earſt the King did ſay,
Of Gothen which a Cittie was,
where Pharoes * Treaſure laye.
16 And Joſeph did prouiſion make
of Bread wherewith to feede
His Father, and his Houſhold all,
his Brethren and their Seede.
And as young * Children, were they fed,
Such was the tyme of neede.
17 For in the Land was want of Bread,
the Dearth exceeding ſore,
In Egipt, and in Canan Land,
was neuer lyke before.
18 So that by reaſon of the Dearth
theſe (a) Countries famiſht were,
And Joſeph gathered all the Coyne
and Monie that was there
19 For to bee found, for Corne and Grayne,
the which of him they bought,
And (b) layd it ſafe in Pharoes houſe,
as faythful Seruauntes ought.
20 So that when Money fayled them,
that Corne they might not buye,
Th'Egiptians all to Joſeph came,
and on him did they crye:
21 And ſayd, our Money all is ſpent,
geeue vs therfore ſome Bread,

* Exod. 1.

* Some read that hee fed them as little Babes, becauſe they could not prouide for themſelues againſt that Famine.

(a) That is the Land of Egipt and Canaan.

(b) Wherein hee both declareth his fidelitie toward the king, and his minde cleare from Couetouſnes.

For

For why should we before thy Face
with Famishment be deade?
22. Sayd Joseph then, your Cattell bringe,
if Money yours be gonne,
And I will geue you Bread to eate,
ynough for euery one:
23. So they their Cattle brought to him
Horses, and Flockes of Sheepe,
Their Asses al, and Heardes of Beastes
they wonted were to keepe:
24. And for the same hee gaue them Bread,
so much as might suffice
For one whole Yeare, and then agayne
they came, and sayd thus wise,
25. Wee wil not now hide from my Lord,
sithe that our Copne is gonne,
And that my Lord our Cattle hath,
and Heards of Beastes eche one:
26. There nothinge is amonge vs left,
in sight for to bee found:
Except it please my Lord to haue
our Bodies, and our Grownd.

(a) For except the ground be tilled & sowé it perisheth & is as it were deade.

27. Why shall wee perishe in thy Sight,
both wee, and eke our (a) Lande?
By reason that the Ground is free
from Labour of the Hande?
28. Buy vs, and eke our Land also,
and giue vs Bread therefore:
So will we binde our selues, and Lande
to Pharo euermore.
29. And therefore giue vs Seede to sowe,
that we may liue: not dye:
And that the Land for want of Tilth,
should not in waste thus lye.

All the Land of Egipt became Pharos

30. So Joseph now bought all the Land
of Egipt for the Kinge:

And eue

And euery Man his Ground had sould,
and euery other thinge.
Because the Force of Famins powre
them greeuously did wrynge.
31. And yee the People did (a) remoue,
abrode from Place to Place,
Unto the Cities such as were,
and so in tyme and space
32. They were remou'de from side to side,
or to the Borders end
Of Egipt Land, thus Joseph did
abrode the People send.
33. But yet the Land the Preestes possest:
theyrs, Joseph did not buy:
For they vppon King Pharoes charge
continually did lye.
34. And had theyr ordinary foode,
such as the King them gaue,
Wherby theyr Land they kept vnsold,
and to themselues did saue,
35 Than Joseph to the People sayd,
beholde you see this Day,
I for the King you and your Land,
haue bought, you not denaye,
36. Loe, heere is Seede for you to sow,
goe Eare and Till the Ground.
And of Encrease of Grayne and Corne,
that thereon shalbe found,
37. You shall the Fift part giue therof,
to Pharow for his share,
The rest is youres for Seede to Sowe,
and for your better fare.
38. Yow may the same at will conuert,
to vse for Foode or Meate,
For you and for your Houshold al,
and Children for to eate.

[a] By this chaunging they signified: that they had nothing of theyr owne but receyued al of the kings Liberalitie.

39 Sayd

39. Sayd they, thou hast our Lives preserv'd,
let vs such Grace yet find,
As wee may Pharoes Seruauntes bee,
to do what shalbe assignd.
40. Then Ioseph made it for a Lawe
remayninge to this Day:
That they the fifte parte of encrease,
should vnto Pharo pay.
41. And Israell in Egipt dwelt,
as you tofore here tell:
And in the Countrey of Goshen
did Multiply right well.
42. For they therein Possessions had,
and Grew exceedingly,
And Iacob there liu'de Seuentene Yeres,
and then dyd after dye.
43. An hundreth, Forty and Seuen Yeares,
did Iacob liue in al:
And so when as the time drew neere,
that he from Lyfe must fall:
44. He called Ioseph vnto him,
and sayd as both appeare:
Cap. 50. 7. Thy Hand now put vnder my Thygh,
and truly to me sweare.
45. If I haue Grace found in thy sight,
Deale truly now with mee,
In Egipt do not Burye mee,
but where my Fathers bee.
46. When I shall sleepe (b) with Fathers myne,
lette me not heere be slaid,
But carry me and burye me,
where Fathers myne are layd:
I wil (sayd Ioseph) do in al,
as thou to me hast sayde.
47. Sayd Israel, then Sweare to me:
and Ioseph so did Sweare,

[a] Except the Land of the Priests which was not Pharaoes.

(b) Hereby he protesteth that hee died in that faith of his Father, teaching his children to hoape for the promised Land. Cap. 49. 32.

Then

Towards his Beddes head Iacob then,
both (a) blest and prayſ'd God there.

a) He reioyced that Ioſeph had promiſed him, and ſetting himſelfe vppon his Pillovv praiſed god. 1. Chron. 29.

The Contentes of the XLVIII. Chapter.

Here Ioſeph now with his two Sonnes
doth to his Father goe,
Iacob Gods promis doth Rehearſe,
and doth Receiue alſo
The ſonnes of Ioſeph as his owne,
and doth the yonger bleſſe
Before the elder Sonne: whereat
theyr Father moued is.

AGayne it hapned after this,
that one to Ioſeph ſayd,
Thy Father Iacob now is ſicke,
and very ill apayde.
2. Then Ioſeph did hymſelfe prepare,
his Father for to ſee,
And both (b) his Sonnes toke he wyth hym,
each one in his degree:

b) Which vvas Manaſſeh and Ephraim. He more eſteemeth that his children ſhouldbe receiued into Iacobs Family vvhich vvas the Church of God thé to enioy all the treſures of Egipt.

3. And one to Iacob ſayd, behold,
thy ſonne is come to thee.
Then Iacob tooke his ſtrength to him,
and on his Bedde ſatte he.
4. And Iacob vnto Ioſeph ſaid,
at Luz did God appeere,
To mee in Land of Canaan,
and gaue me bleſſing there.
5. And Sayd: behold I will thee make
ſo Fruitefull in the Land,
And wil thy Seede ſo Multiply,
in Number as the Sand:

Cap. 28 17.

6. And Likewiſe will I gyue to thee,
and to thy Seede alſo,

This Land for a Possession
to thine (a) for aye to know.
7 And as concerning thy two (‡) Sonnes
which borne are vnto thee
In Egipt Land before I came
to Egipt, thee to see
8 They shalbe myne, as Ruben is
and Simeon are myne:
But Linage thyne which thou bee got
them after, shalbe thyne:
9. And they after their Brethrens names
shal called be also,
As they in their Inheritaunce
are named where they go.
10 Now when that I from Padam came,
Rahell my wyfe did die,
Upon my hand in Canan Land
as I the way past by.
11 One halfe Dayes Journey were not we
to come Ephrath vnto,
But in the Waye I Buried her
as best was so to doe.
12 Then Israel beheld the Sonnes
that Joseph to hym, brought,
And sayd to hym, whose Sonnes are these
which after me haue sought?
13 Sayd Joseph then, they are my Sonnes
whom (b) God gaue here to mee:
Bryng them to mee I may them blesse,
for scarsly can I see.
14 For why, the Eyes of Israel
were Dymme and Duske of sight:
So that he could not wel beholde
nor wel discerne the Lighte.
15 Then Joseph cau'd his Sonnes to come,
Jacob did them imbrace:

a) Which is true in the carnall Israel vntil the comming of Christ and in the spiritual for euer.

‡ Which vvas Manasseh and Ephraim.

Cap 35. 23.

b] The faithful acknovvledge all benefytes to come of gods fre mercies.

And

And bolding them vpon his knees,
did Kisse them on the Face.
16 To Joseph then sayd Israel,
my Sonne, I had not thought
Thy face for to have sene: and yet
God hath me hyther brought.
17 And I have sene thy Seede also
vnto my great reioyce:
Then Joseph tooke them from his (a) knees:
and so with humble voyce
18 Fel flat on ground and worshipt him,
and then with his right Hand
Toke Ephraim his yonger Sonne
and caus'd hym for to stand
19 The left Hand of his Graundsire by:
Manasseh so brought he
With Left hand his gayast Jacobs right,
by Byrth in his degree.
20 Then Israel his right hand (b) stretcht
vpon the (*) yongers head,
And his left hand acrosse his Right
ful wysely forth he led,
21 And on Manassehs Head it layed,
the Elder of the twaine:
His Handes thus placed on theyr Heads
did so acrosse remayne.
22 Also he Joseph blest and sayd
the God of fathers (c) myne,
Before whose sight in Reuerent feare
they walkte from tyme to tyme,
23 I say, the God which hath me fed
the Dayes of al my life,
The (d) Angel eke that me preserv'de
from ill debate and strife,
24 The Children blesse, and let my (e) name
be named on them still.

a) That is to say, his two Sonnes from the Knees of his father.

b) gods iudgement is oftymes contrary to mans & he preferreth that which man despiseth
*) Which was Ephraim

(c) Which was Abraham and Isaac.

d) This Angell must be vnderstand of Christ as cap 31 16 & 32.1
e) Let them be taken as my children.

Likewise the Name of Fathers mine,
that they may grow and fill,
25 As Fyshe into a multitude,
amyd the Earth to bee.
When Joseph, Jacobs right hand now
on Ephraim dyd see,
Ioseph faileth in byndinge gods grace to the order of nature. It dim(a)dysp eased very much,
and therefore, thus dyd bee:
26. His Fathers hand wyth his, bee staide,
the same for to remoue,
From Ephrims to Manassehs Head,
and sayd tweene Feare and Loue:
27 Not so my Father, this is bee
the Elder of the twayne,
Remoue thy right Hand to his Head,
and lette it there remayne.
28. His Father so refus'd to do,
as Joseph badde hym tho.
But sayd, I know it well my Sonne,
right well I do it know.
He shal (said he) a People be,
and shall be great also,
29 But his ponge Brother Ephraim,
shall greater be then hee.
And eke his Seede encreasing still,
shall full of Nations be.
30. So be them blest that Day, and sayd,
in thee shall Israell blisse,
(b) In whom Gods grace should manifestly appeare. And say, as (b) Ephraim God thee make,
and as Manasseh is.
31. And Jacob sette the ponger Sonne,
the elder Sonne before,
As one in whom Gods grace should bee
much manifested more.
32 To Joseph then (sayd he) I Dye,
I may not long remayne,

And

And God vnto your (a)Fathers Land,
shall guyde you backe againe.
33 I haue thee geuen aboue the (b)rest,
a certain peece of Land,
Which with my Sworde and Bow I gotte,
out of the Amorites hand.

(a) Which they had by faith in the promis.
(b) That is aboue the rest of his Brethrē.

The Contentes of the XLIX Chapter.

Iacob here blesseth all his Sonnes,
eche one of them by name,
And sheweth them what is to come,
as they well finde the same:
He geeueth charge to buryed bee
whereas his Fathers lye,
And plucking vp his feete in Bedde,
most quietly doth Dye.

THen Iacob called for his Sonnes,
and sayd, come vnto me,
That I may tell what shall you hap,
in (c) future tyme to be:
2. Together gather now your selues,
and heare what I shall saye,
Geue Eare vnto your Fathers voyce,
and beare his words away.
3. Ruben, thou art my Eldest Sonne,
of Leah borne by right,
Beginning of my Noblenes,
my Dignitie, and (d) Might.
4. Unstable as the Water is,
so shalt thou proue alway,
And shalt not be the Chief of all,
because thou went astraye.

(c) When god shal bring you out of Egypt.
(d) Begotten in my youthe.

5. And did defoyle thy Fathers Bedde
with Bilha, Rahels Maide,
By whom two Sonnes I dyd begette,
it cannot be denayde.
But after thou hadst donne this fact,
that Couche away I layd.
6. Also thy Brethren Symeon,
and Leuithus I tell,
Most cruell Instruments are they,
in places where they dwell.
7. In secrets theirs come not my (a) soule,
nor Honour myne lyke wyse,
Shall coupled be wyth them or theirs,
but do the same dispyse.
8. For in their wrath they slew a man,
the Sichemites also,
And in theyr selfewyll, dygd a Wall,
and dyd it ouerthrowe.
9. And cursed be their furious wrath,
for shameles sure it was,
And cursed bee their fiersnes fell,
it cruell was lyke case.
10. And for the same in Iacob sure,
I wyl them both (b) deuyde
And skatter them in Israell,
abrode on eu'ry syde.
11. But Iudah thou my Sonne art he,
whom Brethren thyne shall prayse,
And in the Necke of Enmies thyne,
thou shalt thy hand vp raise.
12. Thy Fathers Children, Brethren thyne,
shall downe (c) before the fall:
And Iudah thou shalt still preuayle,
aboue thy Brethren all,
13. Iudah my Sonne thou shalt come vp,
from Pigbty spoyles alow,

a) Meaninge that hee neyther consented to them in word nor thought Cap 34. 34,

b) For Leuy had no part, & Symeon was vnder Iudah.

c) As was verifyed in Dauid and Chryst,

An

And as a lusty Lyons whelpe,
thyne Enmies shall downe throwe,
14. And Lyon like be downe shal couche,
and as a Lyoneſſe
Who (a) dare him styrre or rayſe him vp
that shall not feele distresse?
15. The Scepter or the Kingdom sure,
shall not depart him fro,
Nor a lawe geuer tweene his feete,
shall passe awaye and goe.
16. Untyll that (b) Shyloh come, whiche is
Gods Sonne to vnderstand,
To Iudah shall the People come,
together in the Land,
17. And he shall bynd his Asse Foale fast,
vnto the pleasant (c) Vyne,
And tye his Asses Coult to that,
which yelds the Noblest Wyne.
18 Hee shal his garmentes wash in Wyne,
and eke his Cloake also
Shal washe in bloud of Grapes the best
that in the Country grow.
His eies al Red shal glow within,
his teeth Wylke whyte, shal show.
19. And Zebulon my Sonne shal dwel
hard by the Salte Sea side,
And shall an Harbour be for Shyppes,
that waste with Wynd and Tyde.
20. His border shall to Zydon stretch,
that's in Phenicia,
And hath vppon the East also,
the Lande Arabia.
21. And Isachar an (d) Asse shalbe,
that's great and stronge of Bone,
Hee shal couch down twene burdens twayne,
But courage hath he none.

(a) His enemies shall so feare him.

(b) Shiloh is Christ the Messias the geuer of all prosperitie who shal call the gentills to Saluacion.

(c) A Country most aboundāt with Wines and pastures as promist him.

(d) His force shalbe great but he shall want courage to resist his enemies.

22. And

22. And he shall see that rest is good,
the Land pleasaunt also,
Shall bowe his Shoulder for to beare,
and vnder Tribute goe.
23. And Dan my Sonne shalbe a Iudge,
the Peoples cause to try,
The honour of a Tryde is his,
and shalbe till he Dye.
(a) That is, full of Subtiltye, 24. Dan shall (a) a Serpent be also,
that by the way doth lye,
And as an Adder by the Path,
that wayteth tyme to Spye,
25. To byte the Horse fast by the Heele,
as Rider passeth by,
That Ryder his may backward fall,
and on the ground to cry.
26 Then Iacob lifted vp his voyce
to pray, and thus said he:
(b) Seing the miseries that his posterity should fall into, he brasteth out in prayer to god to Remedy it. O Lord (b) my God, I wayted haue
for sauing health from thee.
27 An Host of men shal set vppon
and vanquishe Gad my Sonne:
But yet at last he shal prevaple,
and shall them ouerronne.
28 Asher my Sonne in Corne and Frute
shal plenteously aboounde:
And shall geue pleasures for a King
(c) He shal abound in Corne & pleasaunt Fructes. his (c) Bread shal fat be founo.
29 And Naphtali shalbe a Hynd
let goe abrode at large:
And with fayre wordes shal ouercome,
more then by force of charge
(d) That is a Sonne of encrease. 30 Ioseph shalbe a (d) fruitful Bough
euen vp the Well springing fyde,
(e) Are the daughters. The yong smal (e) Boughes & Walls shal climbe,
and spread theyr Sprayes ful wyde,

31. And

21. And yet the Archers greeued hym,
and shotte agaynst him sore,
As Bzetozen his and Potiphar,
and many others more.
22. But Josephes Bow did strong abyde,
his Handes and Armes also
Did by the Hand of Jacobs God,
in Pyght and strength styll grow.
23 Of Joseph. Heyomen are become,
it cannot be denayd,
Pe was by God thereto assignde,
which (a) Israell Stone is sayd,
24. Euen by the God of Father thyne,
which shall the helpe at Neede,
And by the most Almighty God,
which shall the Blesse with speede.
25. Wyth Heauenly Blessings from aboue
shal God the Blesse and keepe,
With Blessings that beneath do lye,
and Blessings of the deepe.
26. And eke with Blessinges of the Bzeastes,
and of the Wombe also:
Thou shalt of God be blesse alway,
where euer that thou goest
27 The blessing of thy Father sure,
shall much more (b) stronger be,
Then blessing of myne Elders were,
all whych shall light on thee.
28 Yea, euen vppon the head of hym,
who (c) seperated was
From Bzethzen his, these blessings shall
on hym bee brought to passe.
29. But Beniamin shall as a Wolfe
go rauen for his Pzay:

(a) Israel Stone is God.

(b) Because it was more nere to the accomplishment of the promis & it had ben more confirmed.

[c] That was when he was sold from his Brethren or els in Dignitie.

And what he catcheth in the Morne,
at Nyght shal make(a)away.

(a) That is, hee shall deuide the spoyle.

30. These are the Tribes of Israell,
which twelue in number bee,
And thus their Father spake to them,
and blessed them ye see.
31. And euery one a blessing had,
vnto himselfe alone,
And after charged them: and sayd,
when that my Life is gone:
32. Let me be buryed in the Caue,
whereas my Fathers lye,
Cap. 37:46. Whych is wythin the Hittits Field,
that Ephron is to ry.
This field is beside Mamre, in the Land of Canaan. 33. In that same Caue which is in field,
of Machpelah by name,
Whych Abram bought to bury in,
and Ephrons Field with same.
34. And there they buried Abraham,
Sarah his wife also,
Isac, Rebecca, and Leah,
I her there buryed too.
35. The Purchase of the Field and Caue
and all that therein stoode,
Of Heth his Children purchas'de was,
to Funerall the good.
36. When Iacob ended had the charge,
he gaue his Sonnes vnto,
He pluckt his Feete, into the Bedde
as some in dying doe.
37. And so he yelded vp his Ghoast,
most quietly to see:
And to his People gathred was,
as he desyr'de to be.

The Ch.

The Contentes of the L. Chap.

Iacobs Interment is expreſt:
Ioſeph forgeues his Brethren next:
And ſeeth vnto the third degree
His Childrens Seede, & then dies hee.

THen Ioſeph fel on Fathers face,
and wept vppon him ſore,
And kiſſed him w̄ heauy cheere
as one right ſad therefore:
2 And to his ſeruāts thus ſaid he,
(ſuch as Embalme the dead)
Let Father mine Embalmed bee,
and taken from his Bedde.
3. So Iſraell Embaulmed was
as Ioſeph bad in haſt.
When Forty Dayes accompliſht were,
(ſo longe the Dayes did laſt
Of ſuch Men as Embaulmed were)
Which time they haue not paſt.
4. But yet thoſe Folke of Egipt Land
that were with Ioſeph then,
Did ſore bewaile the Death of him,
iuſt three Skore Dayes and Ten.
5. And when the Dayes of Mourninge his
were paſt, and gonne away:
Then Ioſeph ſpake to Pharoes Houſe,
and on this wiſe did ſay:
6. If I haue any fauour found,
before your eies at all,
I pray you then to Pharo ſpeake,
as I now tell you ſhall.

* They vvere more exceſſiue in Lamenting then the faith-full.

I pray you then to Pharo speake,
as I nowe tell you shall:
Cap.47.44. 7 My Father made me sweare, and sayde,
My Sonne, behold, I Dye:
Entoumbe thou mee in Canaan,
whereas my Graue doth lye.
8. Ah las, now therefore lette mee goe,
I humbly do the pray,
And I my Father burye will,
and come agayne this way.
(a) The very infidells vvold haue othes performed.
Sayd Pharao then, goe vp, and do,
as (a) Father made the *Say.
* Or Sweare.
9. So Joseph with his Father went:
with him there went as tho
The Elders of Kinge Pharoes House,
and Seruaunts his also:
Yea all the Elders of the Lande
likewise with them did go
10. All Josephes House, and Brethren his,
his Fathers House likewise:
Their Children onely, and their Sheepe,
hee did as then deuise
11. To leaue behinde in Goshen Land,
till their returninge backe.
(b) They vvere an excee ding great company.
They went (b) with Horse, and Chariottes store,
no furniture did lack.
12. And when they came beyonde Jordan,
*Gozen Atad vnto,
*Or the Corn Floore of Atad.
With greeuous Lamentation
they made there mutch ado:
13. And Joseph there his Fathers Death
bemoaned seuen dayes longe:
Which vvere the Inhabitaũts of the Land.
And when the (b) Cananites this sawe,
they sayd them selues amonge:

14. Thys

14 This is vnto th'Egiptians,
a Mourning great, we see,
And so (a) their Lamentacion
they nam'de the place to bee.
15 Thus Iacobs Sonnes did vnto him,
as hee to them had sayd:
They caryed him to Canan Lande,
and in the Caue him layde,
16 Which is in Field of Machpelah
that Abram somtime bought
Of Ephron, neere to Mamre soyle,
an Hittite as is tought.
17 When Iosephes Father buried was,
they all return'de agayne
Into Egipt, where Ioseph gaue
them thankes, for all their payne.
18 But now when Iosephes Brethren sawe,
their Father dead and gone:
Perhaps (sayd b) they, that Ioseph will
his Wrath vs wreake vpon:
19 And wil vs hate, and pay agayne
the Ill that wee haue done.
Therfore to him, they sent and sayd:
Ioseph, old Iacobs Sonne,
20 Thy Father did commaundment geeue
before hee went away,
Thus shall you Ioseph speake vnto,
forgeeue I now thee pray
21 The Tresspasse of thy Brethren past,
that they haue done to thee:
And now forgeeue our fault likewise,
for wee (c) Gods Seruauntes bee.
22 When they thus vnto Ioseph spake
hee wept a certayne space,

[a] Or Abel Mizraim.

Cap. 23. 19.

[a] An euil cõ sciẽce is neuer fully in rest.

(c) Meaninge that they which haue one God, should bee ioyned in most sure loue

And

And in that tyme his Brethren came,
and fel before his face:
23 And sayd, behold thy Seruauntes wee,
attend vpon thy wyll:
Feare not (sayth he) for vnder (a) God
I am and wil bee still.
24 When you pretended ill to mee,
God turn'de it to the best,
That hee might bring such thinges to passe,
as this day is expresst.
25 And many People sau'd alyue,
that els had now bene gone:
Feare not therefore, Ile norishe you,
and Children your's each one.
26 So kindely vnto them hee spake,
and entertaynde so well,
It was more comfort to their hart,
then any toung can tell.
27 Thus Ioseph and his Fathers house:
in Egipt dwelled styll:
He lyu'de an Hundreth yeares and tenne,
and then did Death him kill.
28 The Children yet of Ephraim
did Ioseph lyue to see,
Vnto the third descent of them
by order in degree.
29 Lykewise hee Machirs Children saw,
Manasses Sonne that was,
Whom Ioseph brought vp on his knees,
and thus it came to passe:
30 That Ioseph to his Brethren sayd,
I readye am to dye,
And God wil surely visite you,
as time the thing shall trye.

(a) Who by good successe seemeth to remitte it and therfore it ought not to bee reuenged by mee.

31 And

31 And bring you safe out of this Land
vnto the Land hee sware
To Abram, Isac, and Iacob,
and ryd you so from care.
32 Then of the Children of Israll
an Oath did Ioseph take,
And sayd, (a) God (sure) will visite you,
for his great mercies sake.
33 And you shal cary hence my boanes,
thus did hee Prophecie,
Beeing an Hundreth yeares and Tenne,
and in that Age did dye.
34 And after, they embaulmed him,
and put him in a Chest
In maner as his Father was,
so him, th'Egyptians dyest.

[a] Hee speaketh this, by the Spirite of Prophecie, exhorting his Brethren to haue ful trust in gods promise, for their deliuerance.

FINIS.

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